FEJZULAH HADŽIBAJRIĆ

ILMIHAL

Translated into English and revised by

Muhamer Hadzi

New Jersey, 2026

Original edition: Sarajevo, 1964

Presidency of the Islamic Religious Community
in Bosnia and Herzegovina (BiH) — Sarajevo

ILMIHAL

(BASICS OF THE ISLAMIC FAITH)

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Translator's Preface

BISMILLĀHIR-RAHMĀNIR-RAHĪM

(In the Name of Allah, the Most Merciful, the Most Compassionate)

I undertook this English translation of Ilmihal so it may serve as accessible guidance for readers seeking to learn and practice the fundamentals of Islam. Having benefited from this work in its original language, I wished to make its teachings available to a wider audience while preserving the meaning and intent of the text as faithfully as possible.

This edition was prepared using contemporary tools, including OCR, DeepL, and ChatGPT, and then carefully reviewed and revised for clarity and consistency.

May Allah accept this effort, reward all who contributed to bringing this work to completion, and place benefit in it for everyone who reads it. Any errors in this translation are mine, and I ask Allah's forgiveness for them. May this work increase beneficial knowledge and help guide all who seek the truth.

Muhamer Hadzi
New Jersey, 2026

Introduction

Literacy is the foundation of learning, and the development of knowledge depends on the cultural maturity of every community. The Qur'an has raised the pursuit of knowledge to the highest rank.

The first command is "Iqra'", meaning "Read" (or "Recite"), and it is also the first revealed word of the Qur'an. This sublime command is expressed without limiting the object of learning. It places no restriction on knowledge, nor does it divide knowledge into categories; rather, knowledge is regarded as a single, comprehensive whole.

The next phrase after "Iqra'" is "Bismi rabbika", meaning "In the name of your Lord." This teaches that every endeavor in knowledge should begin in the name of Allah, Creator of all that exists. It also means that achievements pursued in Allah's name should serve only the benefit of humankind and never be used to harm it.

May it be granted that every endeavor in knowledge begins in Allah's name, so that destructive forces do not misuse scientific achievements, and so that calamity may be averted from humanity.

Islam unconditionally strives for peace and certainly teaches peace, for it is a faith that calls people to brotherhood, mutual understanding, reconciliation, and getting to know one another. It also teaches that there should always be a group among people that encourages what is good and discourages what is wrong. Islam teaches that all people; regardless of skin color, race, or national origin, are completely equal.

The final and greatest Messenger of Allah, Muhammad (peace be upon him), left a hadith stating: "Seeking knowledge is a duty upon every Muslim, male and female." The Presidency believes this trust must be cherished above all else. With these thoughts in mind, the Presidency wishes, in this foreword, to address the spread of literacy among Muslims in Bosnia and Herzegovina (BiH) and the publication of religious education textbooks in earlier times.

The spread of Islam in Bosnia and Herzegovina also encouraged the spread of literacy among us. The Arabic script spread rapidly

in our region with the light of Islam. Its spread was supported by numerous primary religious schools (maktabs), especially in cities, as well as by madrasas, which existed in almost every major town. Writing in Arabic script, but in our native language, appeared quite early; traces of such writing are found as early as the sixteenth century. A significant number of scholars, especially poets, wrote their works in Arabic script in our native language. For vowels that do not exist in Arabic, they combined letters with greater or lesser success.

Thanks to the late Hajji Jamaluddin Efendi Čaušević, who created signs for each of our sounds, the Arabic-script Bosnian alphabet (Arebica) became so widespread among Bosnian-Herzegovinian Muslims that it was rare to find anyone who could not read it. More than forty different books were printed in Arabic script in our region, and more than half a million copies were distributed.

For a long time, textbooks in religious sciences were used among us in Arabic and Turkish. The need for textbooks in our own language was felt early. Even in the second half of the eighteenth century, Hajji Mehmed Razi Efendi Velihodžić, a teacher and mufti in Sarajevo, began translating theological works into our native language.

Omer Efendi Humo was the first to print an ilmihal in his language under the title Sehletul-vusul bi lisani bosnevi. The book was printed at the Vilayet Printing House in Sarajevo in 1875.

Mehmed Zaim Agić, a native of Bosanski Brod, printed an ilmihal in Istanbul which states that it was published as a book in the Bosnian language.

In 1930, a small ilmihal by the late Suleiman Mursel appeared. Shortly afterward, the Great Ilmihal, also by Suleiman Mursel, was published. The first served as a religious education textbook for elementary school students, and the second for students in the 5th and 6th grades and in secondary school. Both the small and the large ilmihal went through several editions (in Latin and Cyrillic scripts). Over time, they underwent many changes and additions, thereby losing much of their original character. Afterward, the Liberation Ilmihal was revised and printed in a single edition. However, due to the strong demand for religious

textbooks, a shortage soon arose. To fill this gap, the scholarly gathering issued A Brief Treatise on Prayer by Hajji Sulejman Efendi Kemura.

The former organization of the ulema published Elhidajin Ilmihal in 1942 for every Muslim man and Muslim woman. It went through two editions of ten thousand copies each.

All religious education textbooks, regardless of when they were published, have gradually disappeared over time. Yet the need remained to publish a new ilmihal, made as useful and accessible as possible to all members of the Islamic Religious Community.

As early as 1963, the leadership of the Islamic Religious Community in BiH entrusted the publication of this ilmihal to a special expert commission (Čaušević, Dozo, and Dervišević). Within its mandate, the commission entrusted this task to the diligent expert Mr. Fejzulah Efendi Hadžibajrić, who willingly accepted this responsibility.

This was no simple task, especially because we were guided by the fundamental idea that the ilmihal should serve not only the younger generation, but also be beneficial to older members of the Islamic Religious Community.

Preparing the ilmihal required, alongside the main work, many additional tasks that took valuable time. Those invited to participate showed exemplary dedication, wanting the ilmihal to be published as soon as possible and with the highest possible quality.

Above all, at the session of April 24, 1963, the members of the plenum of our Presidium insisted that the text of the ilmihal be delivered to their homes so they could submit comments. The text was delivered in time, and members of the scholarly body provided their remarks. In addition, some officials of the Assembly in Sarajevo also offered comments, all of which positively influenced the quality of the ilmihal.

The text also had to be proofread, and approval had to be obtained from the Supreme Islamic Authority in Sarajevo, in accordance with Article 25, paragraph 3 of the Constitution.

The commission responsible for this work then had to conduct a final review and proofreading before the text could be sent to press.

Praise be to Allah Almighty; the long-awaited ilmihal has now come to light.

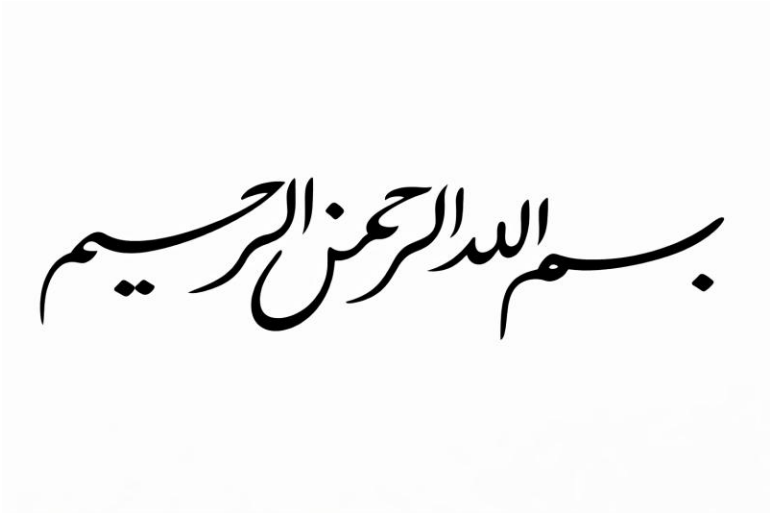
By making this ilmihal available to the members of Islam, the Presidency of the Islamic Religious Community in BiH appeals to respected imams to consider Friday lessons a primary responsibility, without which neither the honorable function being performed, nor the future of the Islamic Religious Community, can be secured.

Thanks to freedom of religion and conscience, guaranteed by the Constitution, religious instruction; under Articles 2 and 7 of the Regulations for the Implementation of the Law on the Legal Status of the Bosnian Community (Official Gazette of BiH, No. 16, April 28, 1961), may be conducted freely in all mosques and prayer rooms, as well as in buildings or rooms within buildings that form a separate unit and have a separate entrance, and which are designated by the Islamic Religious Community for religious rites in places where there are neither mosques nor prayer rooms.

The leadership is convinced that those who conduct instruction will continue to cultivate and develop in people the spirit of love for the homeland, following the saying of Muhammad (peace be upon him): “Love for one’s homeland is part of faith.”

Finally, we ask Almighty Allah that every endeavor in knowledge be begun in Allah’s name, and that it also ends in Allah’s name.

PRESIDENCY
Islamic Religious Community in BiH
Sarajevo, Ramadan 1383 A.H. (February 1964)



OPENING SUPPLICATION

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM
(In the Name of Allah, the Most Merciful, the Most Compassionate)

O Lord, make it easy, and do not make it difficult. O Lord, bring it to a good completion. Āmīn.

WHAT IS ISLAM?

Islam is the faith revealed by Allah through the Messenger Muhammad (peace be upon him) to all of humanity. Islam means submission to Allah. This submission is expressed through faith, the performance of religious duties, and good character.
Belonging to Islam is affirmed by reciting the Shahāda (testimony of faith).

The Shahāda
Ashhadu an lā ilāha illā Allāh,
wa ashhadu anna Muḥammadan ʿabduhu wa rasūluh.
This means:"I bear witness that there is no god but Allah, and I bear witness that Muhammad is the servant and Messenger of Allah."
Followers of Islam are called Muslims. We are Muslims by faith. Islam is our dīn (religion).

AL-FĀTIḤAH

The first sūrah (chapter) of the Qur'an is called Al-Fātiḥah. It summarizes Islamic belief, worship, and good conduct. Every Muslim should memorize Al-Fātihah.

Sūrah Al-Fātiḥah:
Bismillāhir-Rahmānir-Rahīm
Al-hamdu lillāhi rabbil-ʿālamīn,
Ar-Rahmānir-Rahīm,
Māliki yawmi d-dīn.
Iyyāka naʿbudu wa iyyāka nastaʿīn.
Ihdinā s-sirātal-mustaqīm,
Sirātal-ladhīna anʿamta ʿalayhim,
ghayril-maghdūbi ʿalayhim wa la d-dāllīn.
Āmīn.

Meaning:
"In the name of Allah, the Most Merciful, the Most Compassionate.
Praise be to Allah, Lord of the worlds;
the Most Merciful, the Most Compassionate;
Master of the Day of Judgment.
Allah alone is worshipped, and Allah alone is asked for help.
Guide us to the straight path—
the path of those upon whom Allah has bestowed favor,
not the path of those who have incurred anger, nor of those who have gone astray. Āmīn."

PART ONE
ISLAMIC BELIEF (ĪMĀN)

Islamic belief consists of the Six Articles of Faith.

Āmantu billāhi,
wa malāʾikatihi,
wa kutubihi,
wa rusulihi,
wal-yawmil-ākhiri,
wa bil-qadari khayrihi wa sharrihi minallāhi taʿālā.

Meaning:
"I believe in Allah;
in the angels of Allah;
in the books of Allah;
in the messengers of Allah;
in the Last Day (the Day of Judgment);
and that everything that happens; good and bad, occurs by Allah's decree."

The Articles of faith must be firmly believed and memorized. Without belief in all six Articles of faith, no one can be a Muslim. These Articles of faith are called īmānī šart (the conditions of faith).

What does Islamic faith consist of?
What are the main Articles of faith?
What must be firmly believed and known by heart?
What belief must a person have to be a Muslim?
What are the main Articles of faith called?
What is the first pillar of faith?
What are the other Articles of faith?

THE FIRST PILLAR OF FAITH
BELIEF IN ALLAH

The human being is the most perfect creature in nature; created of body and soul, and endowed with reason and faith. Through the five senses, the human being is connected to nature. People are distinguished from other living beings by the ability to think and reason, acquire knowledge, and speak.
Everything we see on earth and in the sky is beautifully arranged. Everything develops and moves in complete order and harmony, with perfect precision. Nothing is accidental. Reflecting on the order in nature leads to the conviction that there is One who governs the entire world. That is Allah, the Exalted.

Everything that lives has a natural ability to perform its task and to sustain itself. A chick that has just hatched from the egg immediately pecks at food; the chick opens its mouth for the mother to feed it; a kitten, with its eyes closed, suckles its mother's milk. Every creature has signs and characteristics by which it is distinguished from others. No two leaves or flowers are completely alike. Human faces are similar, but never identical. No two fingerprints share the same pattern.

The study of nature and its phenomena lead to knowledge that there is a Creator who knows all and has power over all. That Creator is Allah.
The human mind is limited and cannot comprehend the Divine Essence (Dhāt). Allah is known and believed in through the Divine Attributes (sifāt).

THE ATTRIBUTES OF ALLAH

1. Attributes of Essence (Sifāt al-Dhāt)
2. Existence (Wujūd)

3. Pre-eternity (Qidam)
4. Everlastingness (Baqāʾ)
5. Oneness (Wahdāniyyah)
6. Dissimilarity to creation (Mukhalafatun lil-hawādith)
7. Self-subsistence (Qiyāmun bi-nafsih)

Attributes Affirmed (Sifāt al-Thubūtiyyah)

1. Life (Hayāh)
2. Knowledge (ʿIlm)
3. Hearing (Samʿ)
4. Sight (Basar)
5. Will (Irādah)
6. Power (Qudrah)
7. Speech (Kalām)
8. Creating (Takwīn)

When Allah's name is mentioned, it is recommended to say: Jalla Shanuhu ("Exalted is Allah"). This is sometimes abbreviated as J. SH. Allah's proper name is Allah (an Arabic word).
Help and mercy are sought by reciting the Basmala:
Bismillāhir-Rahmānir-Rahīm
"In the name of Allah, the Most Merciful, the Most Compassionate."

What does reflection on nature lead to?
Who is the Creator of the world?
How is Allah known and believed in?
What are the attributes of Allah?
What is said when Allah's name is mentioned?

THE SECOND PILLAR OF FAITH
BELIEF IN THE ANGELS

The earth we live on is surrounded by air up to a certain height. Air is not seen, yet it is inhaled and exhaled. Above a certain height is airless space. People still know little about that space. Faith teaches that angels exist and are present by Allah's command.

Angels are invisible beings created by Allah. Angels do not disobey; they carry out the duties assigned to them with obedience. Angels accompany the human being, inspire good thoughts, and record deeds.

There are many angels. The best known are: Jibrīl (Gabriel), ʿAzrāʾīl, Isrāfīl, Mīkāʾīl, Kirāman Kātibīn, Munkar, and Nakīr.

Just as radio and television show that words and actions can be recorded without being seen or felt, this helps us understand and strengthens belief in the unseen—among it, belief in angels.

The angels Kirāman Kātibīn record deeds, and people will be held accountable for them on the Day of Judgment.

Invisible beings that bring evil whispers are called jinn (devils). Protection from Shayṭān is sought by reciting Taʿawwudh:

Aʿūdhu billāhi mina sh-shayṭānir-rajīm

"I seek refuge in Allah from Shayṭān, the accursed."

Who are the angels?

What are the angels 'duties toward people?

Who brings good thoughts, and who brings evil whispers?

What is learned from the Aʿūdhu billāh supplication?

Who can recite Aʿūdhu billāh?

THE THIRD PILLAR OF FAITH
BELIEF IN THE BOOKS OF ALLAH

The books of Allah are revelations delivered to people through Allah's messengers. These revelations were conveyed by the

angel Jibrīl. In Allah's revelations are guidance, counsel, prayers, and regulations for human life.
Four great books are known: the Torah (Tawrāt), the Psalms (Zabūr), the Gospel (Injīl), and the Qur'an, as well asuhuf (smaller scrolls).

What are the books of Allah?
Which angel conveyed the divine books?
What is contained in Allah's revelations?
Which scriptures are known?

THE QUR'AN

The Qur'an is the Book that Allah revealed through the angel Jibrīl to the Messenger Muhammad (peace be upon him). The Qur'an was revealed in Arabic. It contains 114 sūrahs (chapters) and 6,666 āyahs (verses). Revelation lasted 23 years—thirteen years in Makkah and ten years in Madinah. The Qur'an was compiled into a single collection called the Mushaf.
The Qur'an is the best guidance for life. It teaches what to believe, which religious duties must be performed, and how people should treat one another. Muslims should read and study the Qur'an. Every Muslim should memorize Al-Fātihah, and at least two short sūrahs, such as Al-Kawthar (Innā Aʿṭaynāka) and Al-Ikhlāṣ (Qul Huwa Allāhu Ahad). A hāfiz is a person who has memorized the entire Qur'an.

Sūrah Al-Kawthar

Innā a'taynāka al-kawthar.
"Indeed, We have granted you al-Kawthar (abundance)."
Fa-ṣalli li-rabbika wanhar.
"So pray to your Lord and sacrifice."
Inna shāniʾaka huwa al-abtar.
"Indeed, the one who hates you is the one cut off."

Sūrah Al-Ikhlāṣ
Qul huwa Allāhu ahad.
“Say: Allah is One.”
Allāhuṣ-ṣamad.
“Allah is the Eternal Refuge.”
Lam yalid wa lam yūlad.
“Allah does not beget, nor is begotten.”
Wa lam yakun lahu kufuwan ahad.
“And there is none comparable to Allah.”

What is the Qur’an?
To whom was it revealed?
In which language was it revealed?
What does it teach?
What should Muslims read and study?
What should every Muslim know by heart?
Who can recite Innā Aʿṭaynāka and Qul Huwa Allāhu Ahad?

THE FOURTH PILLAR OF FAITH
BELIEF IN THE MESSENGERS (PROPHETS)

Allah’s messengers are chosen people—prophets to whom Allah sent revelation to deliver and explain to people. There were many prophets, and twenty-eight are mentioned in the Qur’an. Among the best known are: Ādam, Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), ʿĪsā (Jesus), and Muhammad (peace be upon them).
All prophets share these qualities:
Truthfulness (sidq)
Trustworthiness (amānah)
Conveying the message (tablīgh)
Intelligence (fatānah)
Protection from major sin (ʿismah)
The first prophet was Ādam (peace be upon him), the first human on earth. Ādam and Hawwāʾ (Eve) were created by

Allah, and humanity descended from them. The time of the first human's creation is not known. The last prophet is Muhammad (peace be upon him).
When the name of a prophet is mentioned, it is recommended to say ʿalayhis-salām ("peace be upon him"), abbreviated (a.s.). For Muhammad, ṣallallāhu ʿalayhi wa sallam ("peace and blessings be upon him") is also commonly used.

Who were the messengers of Allah?
What did they deliver and explain to people?
What are the qualities of prophets?
Who was the first prophet and first human?
From whom did the human race originate?
What is said when a prophet's name is mentioned?
Who is the last prophet?

THE FIFTH PILLAR OF FAITH
BELIEF IN THE LAST DAY

The world we live in now is called Dunyā. It is temporary and will come to an end. Beyond this world, Allah created another world called the Hereafter (Ākhirah), where life continues after earthly death.
Death is not the end of life, but a change in the state of life. The soul continues to exist under different conditions.
When life on this world ends, Allah will bring creation back to life. People will be resurrected, and all will gather on the Day of Judgment. Each person's deeds, recorded by the angels Kirāman Kātibīn, will be presented, and every person will be held accountable (Suʾāl and Hisāb).
On the perfectly just scale—the Mīzān—deeds will be weighed. Whoever's good deeds outweigh will be rewarded with Jannah (Paradise), and whoever's evil deeds outweigh will be punished

with Jahannam (Hell). Prophets and righteous people will be granted permission to intercede for sinners (shafāʿah). Only Allah knows when the Day of Judgment will be.

What is the name of the world we live in now?
What is the Hereafter?
What is death?
What will happen when life on this world ends?
What will be presented on the Day of Judgment?
What are Jannah and Jahannam?
When will the Day of Judgment be?

THE SIXTH PILLAR OF FAITH
BELIEF IN DIVINE DECREE (QADAR)

Allah is the absolute Lord of the universe. Everything that exists is subject to Allah's will, knowledge, and power. Everything that happens occurs by Allah's decree.
Allah is pleased with good deeds and is not pleased with sinful deeds. Allah's pleasure is attained through righteousness.
Allah knows every human deed in advance. People act by their own will, yet that will is limited and does not go beyond what Allah already knows.
In life, a person should follow conscience and reason. If hardship or misfortune occurs, one should strive to remove it; if that is not possible, it should be borne with patience—without losing hope that relief will come.
Allah knows best what is good for each person, what "good" truly is, and when it will be most beneficial. Often a person dislikes what is good, or likes what is harmful, because knowledge is limited and the final outcome is unknown.
Belief in divine decree (Qadar) is a conscious effort to fulfill life's responsibilities within the limits of the faith.

The time of death is determined but unknown to us. Therefore, we are obligated to protect life and faith, to act as if we will live long, and to prepare as if we may die tomorrow.

Who is the absolute Lord of the universe?
Is everything subject to Allah's will?
By whose decree does everything happen?
What is attained through good deeds?
What should be done when hardship befalls us?
What is Qadar?
Is the time of death known to people?

SOME PRINCIPLES OF ISLAMIC BELIEF

The principles of Islamic belief are many. Here are a few:
Relying on Allah, turning to Allah, and avoiding error and superstition.
Compassion toward all living beings, for everything was created by the Lord of the worlds.
Belief that only Allah is to be worshiped, and that help is to be sought only from Allah.
Belief that all messengers taught that there is only one God—Allah—and they all conveyed the same faith.
Belief in life after death, where every good deed is rewarded and every evil deed is punished—therefore hardship must never lead a person to take life unlawfully.
Belief that hardships and trials in life are decreed and temporary.
Constant remembrance of Allah, following the example of the Prophet Muhammad, performing religious duties, and living according to the teachings of the faith.
By adhering to these principles, many benefits are attained.

Who can list a few principles of Islamic belief?

SHARĪʿAH

The set of regulations by which Muslims govern their lives is called Sharīʿah (Islamic sacred law). Sharīʿah encompasses the actions of every adult, sane person (afʿāl al-mukallafīn) and assigns rulings to those actions.

Human duties and prohibitions in Sharīʿah are divided into eight categories:

1. Fard: what Allah strictly commands.
2. Wājib: what Allah commands (obligatory).
3. Sunnah: what the Prophet Muhammad did, recommended, or approved.
4. Mustahabb: what is commendable to do.
5. Mubāh: what is permitted—neither commanded nor forbidden (halāl).
6. Harām: what Allah strictly forbids.
7. Makrūh: what is disliked.
8. Mufsid: actions that invalidate acts of worship.

For obeying Allah's commands and following the Prophet's guidance, reward (thawāb) is granted. For neglecting commands and committing sins, punishment (ʿiqāb) is deserved. Avoiding what is prohibited protects people from harm in this world and in the Hereafter.

What is Sharīʿah?
Which deeds fall under Sharīʿah rulings?
Who can list the categories of Sharīʿah rulings?

PART TWO
ISLAMIC WORSHIP (ʿIBĀDĀT)

Islam is based on five main pillars:

1. To declare the testimony of Islam (Shahāda)
2. To perform the obligatory prayers (fard salāh)
3. To fast during Ramadan (sawm)
4. To give zakāh

5. To perform hajj (for those who are able)

These five main religious duties are called the Islamic shart (conditions of Islam).
The Pillars of Islam are connected to the Pillars of Faith (Īmān) like a body to a soul, and their heart is the Shahāda. Therefore, the Shahāda is the foundation of Islam.

What is Islam based on?
What are the main religious duties?
Why is the Shahāda the foundation of Islam?

FIRST ISLAMIC PILLAR
SHAHĀDA (Declaration of Faith)

The Shahāda is the declaration by which a person affirms their faith in Islam. This declaration is prescribed and is recited in Arabic as follows:

Ashhadu an lā ilāha illā Allāh, wa ashhadu anna Mahammadan ʿabduhu wa rasūluh.

Meaning
"I bear witness that there is no god but Allah, and I bear witness that Muhammad is the servant and Messenger of Allah."

The word shahāda means to testify to what is believed and to declare it openly.
The Shahāda has two parts: the declaration of belief in the oneness of Allah, and the declaration of belief in the prophethood of Muhammad.
The oneness of Allah and the prophethood of Muhammad are expressed in the phrase:
Lā ilāha illā Allāh, Muhammadun rasūlullāh.
"Allah alone is God, and Muhammad is the Messenger of Allah."

This phrase is called the Kalima t tayyibah. It is also called the Kalima t-tawhīd.
Surah Al-Ikhlāṣ briefly teaches the oneness of Allah. Its meaning is:
“Say: Allah is One. Allah is the One upon whom all depend. Allah does not beget, nor is Allah begotten. And there is none comparable to Allah.”
Muhammad is a human being like all other people, created by Allah. Therefore, Muhammad is not worshipped, because Muhammad is a servant of Allah.
Allah chose Muhammad as the Messenger to convey and explain revelation and to be an example of how to live. Therefore, Muhammad is loved and followed. This is indicated in Surah Al-Kawthar.
Its meaning is:
“Indeed, abundant good has been granted to you. So, pray and sacrifice. Indeed, the one who hates you will be cut off.”
Every parent is obligated to teach a child the Shahāda. Every Muslim should have the constant desire to end earthly life with the Shahāda.

How is the Shahāda recited?
What does it mean?
What does the word shahāda mean?
What words declare that a person is Muslim?
How many parts does the Shahāda have?
Is Muhammad worshipped?
Why is Muhammad followed and loved?
What is every parent obligated to teach a child?
What should be the constant desire of every Muslim?

SECOND ISLAMIC PILLAR
ṢALĀH (SALAH)

Prayer is worship performed through recitation and prostration. There are five daily prayers: Fajr, Zuhr, ʿAsr, Maghrib, and ʿIshāʾ. Each is performed at its designated time (dawn, noon, afternoon, sunset, and night).
Prayer is composed of six parts: the opening takbīr, standing, recitation, bowing, prostration, and sitting. These six parts form the structure of prayer.

What is prayer?
How many prayers are performed each day?
Who can name the five prayers?
How many parts does a prayer consist of?
Who can name the parts of prayer?

HOW TO STAND IN PRAYER

In prayer, one stands upright and looks toward the place of prostration. The feet are placed about three fingers apart, and the hands are placed right over left.
Men place the hands below the chest. Women place the hands on the chest.
During standing, the Qur'an is recited.

HOW TO BOW IN PRAYER (RUKŪʿ)

Bowing is done by bending from the waist, placing the hands on the knees, keeping the back straight, and looking toward the toes. This is called rukūʿ.

HOW TO PROSTRATE (SUJŪD)

To go down to the ground, one bends forward, lowers the knees, then the hands, then the nose and forehead. From prostration, one sits briefly, then performs the second prostration. After the

second prostration, one rises for the next rakʿah in the same order.

HOW TO SIT IN PRAYER

In prayer, one sits on the shins.
A man sits mainly on the left foot, keeping the right foot upright with the toes bent. A woman sits with both feet to the right side. Hands rest on the knees, and the gaze is lowered.

How is standing performed?
How is bowing performed?
How is prostration performed?
How is sitting performed?

CONDITIONS FOR PRAYER

Before entering prayer, the six conditions must be fulfilled:

1. The body, clothing, and place of prayer are clean
2. Ablution (wudūʾ), or if required a full bath (ghusl), or in necessity tayammum
3. Proper dress
4. Prayer is performed within its time
5. Facing the qiblah
6. Making the niyyah (intention)

If even one condition is missing, prayer cannot be performed.

How many conditions must be met before prayer?
Who can list the conditions?
Can prayer be performed if one condition is missing?

FIRST CONDITION
CLEANLINESS

A Muslim should keep the body, clothes, and place of prayer clean. Prayer is not valid in clothing that is impure.
Cleanliness includes: bathing; washing after using the restroom (tahārah); keeping the body and clothing free from impurities;

removing underarm hair; cleaning the teeth; trimming nails; and washing hands before and after eating.

What must always be clean?
What does cleanliness include?

SECOND CONDITION
ABLUTION (WUḌŪʾ)

Wudūʾ is a special washing with clean water for prayer or for handling/reciting from the Qur'an in the mushaf. Wudūʾ is performed as follows:

1. Say Bismillāh
2. Wash the hands to the wrists, three times
3. Brush the teeth and rinse the mouth and nose, three times
4. Wash the face (hairline to chin, ear to ear), three times
5. Wash the arms to the elbows—right then left—three times
6. Wipe the front of the head with wet hands, once
7. Wipe the ears and neck with wet hands, once
8. Wash the feet to the ankles—right then left—three times

If water is limited, wash the face, arms, and feet once and wipe the head. These four are the obligatory parts of wudūʾ.
With one wudūʾ, multiple prayers may be performed.

What breaks wuḍūʾ

Wudūʾ is invalidated by: using the restroom; bleeding; discharge of pus; sleep; fainting; or vomiting a mouthful.

Wiping over footwear (masḥ)

If after wudūʾ one puts on clean footwear that covers the ankles, then at the next wudūʾ the feet do not need to be washed—one may wipe over the footwear with wet hands.
At home: up to 24 hours
While traveling: up to 72 hours

Mash is not valid if the footwear is impure or badly torn.

Wiping over a bandage
If a wound cannot be wetted, wipe over the dressing with a wet hand. If a wound constantly oozes, a new wudūʾ is made for each prayer time.

What is wudūʾ?
How is wudūʾ performed?
What breaks wudūʾ?
When is mash over footwear allowed, and for how long?
When is wiping over a bandage done?
When is a new wudūʾ required for each prayer time?

GHUSL
Ghusl is a ritual bath required after major impurity (such as after emission) and after menstruation or postpartum bleeding.
Ghusl is performed as follows:

1. Rinse the mouth and throat
2. Rinse the nose
3. Wash the entire body so that no dry spot remains

What is ghusl?
How is ghusl performed?

TAYAMMUM
Tayammum is purification with earth when water is not available or cannot be used. It is a symbolic purification performed in place of wudūʾ or ghusl.
How tayammum is performed:

1. Make the intention in the heart (instead of wudūʾ or ghusl)
2. Touch clean, dry earth (or an earth-based surface), shake off excess, and wipe the face once

3. Touch again and wipe the arms up to (and including) the elbows

Earth includes: sand, stone, brick, tile, and similar materials.
Anything that breaks wudūʾ also breaks tayammum. Tayammum ends as soon as water becomes usable.

What is tayammum?
When is tayammum performed?
How is tayammum performed?

THIRD CONDITION FOR PRAYER
COVERING THE BODY

When entering prayer, one should be decently dressed.
For women: the entire body and hair must be covered, except the face, the hands up to the wrists, and the feet up to the ankles.
For men: at minimum, the body must be covered from the navel to below the knees (especially if clothing is limited).
Men who are bareheaded, or whose cap prevents the forehead from touching the ground, may pray bareheaded.

How should we be dressed for prayer?
What must be covered for a female child?
What must be covered for a man?

FOURTH CONDITION FOR PRAYER
TIME OF PRAYER

All five prayers are tied to the movement of the sun. Day and night are divided into five time periods, and each prayer must be performed in its own time.
Fajr begins at dawn and lasts until sunrise.
Dhuhr begins when the sun passes its highest point (moves slightly from the middle of the sky) and lasts until ʿAsr.
ʿAsr begins when the shadow of an object lengthens (about one to two shadow-lengths) and lasts until Maghrib.
Maghrib begins at sunset and lasts until ʿIshāʾ.

ʿIshāʾ begins when twilight has disappeared from the west and lasts until before dawn.
It is forbidden to pray at: sunrise and for about half an hour after sunrise, when the sun is at its highest point (midday), and at sunset, except for an already-started ʿAsr prayer. Prayer times for the year are marked in the Takvīm (calendar). The beginning of prayer time is announced by the adhān, recited by the muezzin.

When does the time for Fajr begin and end?
When does the time for Dhuhr begin and end?
When does the time for ʿAsr begin and end?
When does the time for Maghrib begin and end?
When does the time for ʿIshāʾ begin and end?
When is prayer not valid?
What signals the beginning of prayer time?
What is the name of the person who recites the adhān?

ADHĀN (EZAN)
Allāhu akbar, Allāhu akbar, Allāhu akbar, Allāhu akbar.
Ashhadu an lā ilāha illā Allāh. Ashhadu an lā ilāha illā Allāh.
Ashhadu anna Muhammadan rasūlullāh. Ashhadu anna Muhammadan rasūlullāh.
Hayya ʿalas-salāh. Hayya ʿalas-salāh.
Hayya ʿalal-falāh. Hayya ʿalal-falāh.
Allāhu akbar, Allāhu akbar.
Lā ilāha illā Allāh.
In the Fajr adhān, after "Hayya ʿalal-falāh" it is added:
As-salātu khayrun minan-nawm. As-slātu khayrun minan-nawm.
The adhān is traditionally recited by men. It is recited from a minaret, but it may also be recited from another place. It should be recited slowly and loudly.

Who can recite the adhān?
Where is the adhān recited?

FIFTH CONDITION FOR PRAYER

QIBLAH

The qiblah is the direction faced in prayer toward the blessed House, the Kaʿbah, in Mecca.

If the qiblah is unknown and there is no one to ask, one should turn in the direction believed to be the qiblah.

It is not proper to pray toward an image depicting a person or an animal.

What is the qiblah?

Where is Mecca located?

What should one do if the qiblah is not known?

NIYYAH (INTENTION)

Before entering prayer, one decides in the heart which prayer to perform (Fajr, Dhuhr, ʿAsr, Maghrib, or ʿIshāʾ). This decision is called niyyah. It may be spoken in one's own language or in Arabic. Each prayer has its own niyyah.

A general Arabic wording can be:

"Uṣallī farḍa hādhā al-waqti lillāhi taʿālā, mustaqbila al-Kaʿbah. Allāhu akbar."

"I intend to perform the obligatory prayer of this time for Allah, facing the Kaʿbah. Allāhu akbar."

What is niyyah?

How is the niyyah made in Arabic?

IQĀMAH (IKAMAT)

Before the prayer begins, men recite the iqāmah.

Allāhu akbar, Allāhu akbar, Allāhu akbar, Allāhu akbar.

Ashhadu an lā ilāha illā Allāh. Ashhadu an lā ilāha illā Allāh.

Ashhadu anna Muhammadan rasūlullāh. Ashhadu anna Muhammadan rasūlullāh.

Hayya ʿalas-salāh Hayya ʿalas-salāh.
Hayya ʿalal-falāh Hayya ʿalal-falāh.
Qad qāmatis-salāh. Qad qāmatis-salāh.
Allāhu akbar, Allāhu akbar.
Lā ilāha illā Allāh.

What do men recite before beginning the prayer?
Can you recite ikamat?

PILLARS OF THE PRAYER

Essential Elements of the Prayer (Arkān of Salāh)
The prayer has six constituent parts:

1. Opening takbīr (iftitāhī takbīr)
2. Standing (qiyām)
3. Recitation (qirāʾah)
4. Bowing (rukūʿ)
5. Prostration (sujūd)
6. Sitting at the end of the prayer (qaʿdah / final sitting)

Standing, recitation, bowing, and prostration together make one rakʿah. A prayer may have two, three, or four rakʿahs.

How many pillars does the prayer have?
Which parts make up one rakʿah?
How many rakʿahs can a prayer have?

OPENING TAKBĪR

Prayer begins by raising the hands and saying: Allāhu akbar.
Men raise the hands to ear level, with thumbs near the earlobes.
Women raise the hands to shoulder level.
Fingers are extended.

How do we enter the prayer?
What begins the entry into prayer?

STANDING (QIYĀM)
After the opening takbīr, the hands are folded and one stands quietly, looking toward the place of prostration. Whoever cannot stand due to illness or old age may pray sitting.

How do we stand in prayer?
How should one pray, who cannot stand?

RECITATION (QIRĀʾAH)
During standing, Qur'an is recited.
First rakʿah: Subhānaka, Aʿūdhu billāh, Bismillāh, al-Fātihah, and one sūrah
Second rakʿah: Bismillāh, al-Fātihah, and one sūrah
Third and fourth rakʿahs (fard): Bismillāh and al-Fātihah
Recitation is slow and quiet, enough to hear oneself. After recitation, one says Allāhu akbar and bows.

Subhānaka
Subhānaka Allāhumma wa bihamdik,
wa tabārakasmuk, wa taʿālā jadduk, wa lā ilāha ghayruk.

What is recitation in prayer called?
What is recited in the second rakʿah?
What is recited in the third and fourth rakʿahs of fard?
Who knows how to recite Subhānaka?

BOWING (RUKŪʿ)
Bowing from the waist is rukūʿ. In rukūʿ, recite:
Subhāna rabbiyal-ʿaẓīm (3 times)
Rising from rukūʿ:
Samiʿallāhu liman hamidah
Then briefly:
Rabbanā laka l-hamd
Then, saying Allāhu akbar, go into prostration.

What is recited in rukūʿ?
When is “Rabbanā laka l-hamd” said?

PROSTRATION (SUJŪD)
From rukūʿ, lower to the ground: knees, hands, nose, then forehead.
In sujūd, recite:
Subhāna rabbiyal-aʿlā (3 times)
Then sit briefly and perform the second sujūd the same way.
After the second sujūd, rise for the next rakʿah saying Allāhu akbar.
In prostration, the toes, knees, palms, nose, and forehead touch the ground.

What touches the ground in prostration?
What is recited in sujūd?
How does one rise for the second rakʿah?

SITTING (QAʿDAH)
After every two rakʿahs, and at the end of the prayer, one sits.
A two-rakʿah prayer has one sitting: the final sitting (qaʿdah ākhirah).
Three- and four-rakʿah prayers have two sittings: the first sitting after the second rakʿah, and the final sitting at the end.
In the first sitting, recite Ettehiyyātu. In the final sitting, recite Ettehiyyātu, Salawāt, and Duʿāʾ, then give the salām.
Following are Ettehijjatu, Salawat and Du’a:

ETTEHIJJATU (Tashahhud)
Ettehijjātu lillāhi waṣ-ṣalawātu wat-tayyibāt.
Esselāmu ʿalayka ayyuhan-nabiyyu wa rahmatullāhi wa barakātuh.
Esselāmu ʿalaynā wa ʿalā ʿibādillāhis-sālihīn.
Ashhadu an lā ilāha illā Allāh, wa ashhadu anna Muhammadan ʿabduhu wa rasūluh.

SALAWAT

Allāhumma salli ʿalā Muhammadin wa ʿalā āli Muhammad, Kamā-sallayta ʿalā Ibrāhīma wa ʿalā āli Ibrāhīm. Innaka hamīdun majīd.
Allāhumma bārik ʿalā Muhammadin wa ʿalā āli Muhammad, kamā bārakta ʿalā Ibrāhīma wa ʿalā āli Ibrāhīm. Innaka hamīdun majīd.

DUʿĀʾ

Allahumma Rabbana atina fi d-dunya hasanah, wa fi l-akhirati hasanah, wa qina ‘adhaba n-nar.
Rabbana ighfir lī wa li-wālidayya wa lil-mu’minīna yawma yaqūmu l hisāb.

EXITING THE PRAYER (SALĀM)

Exit prayer by turning the head to the right and saying:
As-salāmu ʿalaykum wa rahmatullāh
Then turn to the left and repeat.
After the salām, recite:
Allāhumma antas-salām wa minkas-salām.
Tabārakta yā dhā l-jalāli wal-ikrām.
We previously learned how to sit in prayer.

When do we sit in prayer?
How do we sit in prayer?
What is the sitting called?
What do we recite in the first (middle) sitting, and what do we recite in the final sitting?
Who knows how to recite the Ettehiyyat?
Who knows the Salawāt and the Duʿāʾ?
How do we exit the prayer?
How is the greeting of peace performed?
What is said when giving the salām?
What is recited after the greeting?

TYPES OF SALAH
THE FIVE FARD PRAYERS

Prayers are divided into two types: Fard (obligatory) and sunnah (recommended). Performing fard prayers is commanded by Allah, the Exalted, while performing sunnah prayers is recommended by the Messenger of Allah, Muhammad (peace be upon him). Both fard and sunnah prayers are performed in the same manner; the main difference is what is recited while standing and sitting.

First, one should learn how to perform the fard prayers.

We mentioned that prayers can have two, three, or four rak‘ahs. Here we will learn them in this order:

FAJR PRAYER (Fard)

The Fajr (dawn) fard prayer has two rak‘ahs. One sits after the second rak‘ah.

Niyyah (intention):

“I intend, in the name of Allah, to perform the Fajr fard prayer.”

After the opening takbir, we bring our hands together, standstill, and recite: Subhaneke, Eudhubillah, Bismillah, Al-Fatihah, and one surah.

After finishing the recitation, we perform ruku and two prostrations (sujud), then stand for the second rak‘ah.

In the second rak‘ah, we recite: Bismillah, Surah Al-Fatihah, and one additional surah. Then we perform ruku and two prostrations, then sit.

In the final sitting, we recite the Ettehiyyat, the Salawāt, and the Duʿāʾ, then we give the salām.

This completes the Fajr fard prayer.

How many types of prayers are there?

Who commanded us to pray the fard prayers?

Who recommended the performance of sunnah prayers?

How does the fard prayer differ from the sunnah prayer?

How many rak‘ahs can a fard prayer have?

How is the Fajr fard prayer performed?
What is recited in the first rak‘ah?
What is recited in the second rak‘ah?
When do we sit?
What is recited while sitting?

MAGHRIB PRAYER (Fard)

The Maghrib (sunset) fard prayer has three rak‘ahs. One sits after the second rak‘ah and at the end.
Niyyah (intention):
“I intend, in the name of Allah, to perform the Maghrib fard prayer.”
The first two rak‘ahs are performed the same as the Fajr fard prayer. In the first sitting, we recite the Ettehiyyat, then stand for the third rak‘ah.
In the third rak‘ah, we recite Bismillah and Surah Al-Fatihah (only). Then we perform ruku ‘and two prostrations, and sit for the final sitting. In the final sitting, we recite Ettehiyyat, Salawāt, and the Duʿāʾ, then we give the salām.
This completes the Maghrib fard prayer.

How many rak‘ahs does the Maghrib fard prayer have?
How is the niyyah made for Maghrib fard?
How is the Maghrib fard prayer performed?
What do we recite during the first sitting?
When do we stand for the third rak‘ah?
What do we recite in the third rak‘ah?

ZUHR PRAYER (Fard)

The Dhuhr (noon) fard prayer has four rak‘ahs. One sits after the second rak‘ah and at the end.
Niyyah (intention):
“I intend, in the name of Allah, to perform the Dhuhr fard prayer.”

The first two rak‘ahs are performed like the Fajr fard prayer. After the second rak‘ah, we sit and recite the Ettehiyyat, then stand for the third rak‘ah.
In the third and fourth rak‘ahs, we recite Bismillah and Surah Al-Fatihah (only). After the fourth rak‘ah we sit for the final sitting, recite Ettehiyyat, Salawāt, and Duʿāʾ, then give the salām.
This completes the Dhuhr fard prayer.

How many rak‘ahs does the Dhuhr fard prayer have?
When do we sit?
How is the niyyah made for Dhuhr fard?
What is recited in the first and second rak‘ah?
What is recited in the third and fourth rak‘ah?
What is recited in the final sitting?

ASR PRAYER (Fard)
The ‘Asr (afternoon) fard prayer has four rak‘ahs. It is performed in the same way as the Dhuhr fard prayer.
Niyyah (intention):
“I intend, in the name of Allah, to perform the ‘Asr fard prayer.”

How many rak‘ahs does the ‘Asr fard prayer have?
How is the niyyah made for ‘Asr fard?
What is recited in the third rak‘ah, and what is not recited in the fourth?
Which prayer is the ‘Asr fard prayer similar to?

ISHA PRAYER (Fard)
The ‘Isha (night) fard prayer has four rak‘ahs. It is performed the same way as the Dhuhr and ‘Asr fard prayers.
Niyyah (intention):
“I intend, in the name of Allah, to perform the ‘Isha fard prayer.”

How many rak‘ahs does the ‘Isha fard prayer have?
How is the niyyah made for ‘Isha fard?

Which prayers are similar to the ‘Isha fard prayer?

WHAT BREAKS THE PRAYER

The prayer is invalidated if one loses wudu, speaks, laughs, groans, cries out loud, coughs without need, or does anything inappropriate during prayer.

LESSONS ON FARD PRAYERS

Performing the fard prayers is simple. The obligation to pray begins when a person reaches puberty and lasts until death. Parents are obligated to teach their children to pray at the age of seven and to encourage them at the age of ten.

A fard prayer may be missed only due to a recognized impediment. If a person misses a fard prayer, they should make it up as soon as possible. The makeup prayer is performed the same as the regular prayer, but in the niyyah one states that it is a makeup (missed) prayer, for example:

“I intend, in the name of Allah, to perform the missed fard of Fajr.”

A woman does not pray during menstruation, and she does not make up those prayers. When the period ends, the obligation to pray resumes, and she should bathe immediately.

Missed prayers may be made up at any time when it is permissible to pray. If the sun rises while one is still praying the Fajr fard, that prayer becomes invalid and must be made up. If the sun sets while one is still praying the ‘Asr fard, the prayer remains valid.

While traveling, four-rak‘ah fard prayers are shortened to two rak‘ahs. These shortened fard prayers are performed in the same way as the Fajr fard prayer.

The sick and the elderly may pray sitting or lying down (by indication).

When does the obligation to pray begin?
How long does this obligation last?

When should children be taught to pray?
When should children be encouraged to pray?
Which prayers must be made up?
How are missed prayers made up?
How can the sick or elderly pray?
At what times is prayer not permitted?

SUNNAH PRAYERS

Along with the fard prayers, the Messenger of Allah, Muhammad (peace be upon him), performed sunnah prayers out of devotion to Allah. We perform sunnah prayers out of love for the Messenger of Allah.

Sunnah prayers are performed before the fard prayer, after the fard prayer, or both.

Sunnah prayers may have two or four rak'ahs. They are performed like the fard prayers, but the difference is in what is recited in the third and fourth rak'ahs.

To perform sunnah prayers, we should memorize two more surahs:

Surah Al-Falaq

Bismillāhi r-Rahmāni r-Rahīm
Qul aʿūdhu bi-rabbi l-falaq
Min sharri mā khalaq
Wa min sharri ghāsiqin idhā waqab
Wa min sharri n-naffāthāti fī l-ʿuqad
Wa min sharri hāsidin idhā hasad

Surah An-Nās

Bismillāhi r-Rahmāni r-Rahīm
Qul aʿūdhu bi-rabbi n-nās
Maliki n-nās
Ilāhi n-nās
Min sharri l-waswāsi l-khannās
Alladhī yuwaswisu fī sudūri n-nās
Mina l-jinnati wa n-nās

What did the Prophet (peace be upon him) pray along with the fard prayers?
Why did he pray sunnah prayers?
Why do we pray sunnahs?
When are sunnahs performed?
How many rak‘ahs can sunnah prayers have?
How are sunnah prayers performed?
Who knows Surah Al-Falaq?
Who knows Surah An-Nas?

SUNNAHS AND FARD
IN THE FIVE DAILY PRAYERS

In the five daily prayers, the sunnahs and fard are performed in this order:

Fajr prayer: two rak‘ahs of sunnah and two rak‘ahs of fard; a total of four rak‘ahs.

Dhuhr prayer: four rak‘ahs of sunnah, four rak‘ahs of fard, and two rak‘ahs of after-prayer sunnah (son-sunnat); a total of ten rak‘ahs.

Asr prayer: four rak‘ahs of sunnah and four rak‘ahs of fard; a total of eight rak‘ahs.

Maghrib prayer: three rak‘ahs of fard and two rak‘ahs of sunnah; a total of five rak‘ahs.

Isha prayer: four rak‘ahs of sunnah, four rak‘ahs of fard, two rak‘ahs of after-sunnah (son-sunnat), and three rak‘ahs of witr; a total of thirteen rak‘ahs.

For all sunnah prayers and for the witr prayer, we make the intention (niyyah). The two-rak‘ah sunnahs after Dhuhr and after Maghrib are called son-sunnat.

In which order are the sunnahs and fard prayed in the five daily prayers: Fajr, Dhuhr, Asr, Maghrib, and Isha?

HOW TO PERFORM THE SUNNAHS

Two-rak‘ah sunnahs are performed the same way as the fard of Fajr.

The four-rak‘ah Dhuhr sunnahs are performed like the Dhuhr fard, but in the third and fourth rak‘ahs, after reciting Surah Al-Fatihah, one additional surah is recited.

The four-rak‘ah Asr sunnah differs from the Dhuhr sunnah in that the third rak‘ah is performed like the first.

In the second and final sitting, one recites the Ettehiyyat, Salawats, and Du‘as.

The four-rak‘ah sunnah after Isha is performed in the same way as the Asr sunnah.

How are the two-rak‘ah sunnahs performed?

How are the four-rak‘ah Dhuhr sunnah prayers performed?

How are the Asr sunnah prayers performed?

How are the first sunnahs of Isha prayed, and how are the last ones prayed?

LESSONS ON THE SUNNAHS

We can shorten the four-rak‘ah sunnahs of Asr and Isha to two rak‘ahs, or we can omit them entirely. The Dhuhr sunnahs, the Maghrib sunnahs, and the last sunnahs of the Isha prayer can be omitted if we are too busy or too weak. The Fajr sunnah should never be omitted. When praying Fajr after sunrise and before Dhuhr, we pray two rak‘ahs of the Fajr sunnah. Besides this, we never pray sunnahs whose time we have missed.

Which sunnahs can we shorten or omit altogether?

Which sunnahs can we omit only if we are very busy?

Which sunnahs cannot be omitted?

Do the sunnah prayers have to be performed?

WITR PRAYER

Witr prayer is a special prayer that is performed after the last sunnahs of the night prayer.
The witr prayer has three rak‘ahs and is performed like the Maghrib fard, but it differs in the third rak‘ah.
The third rak‘ah is performed as follows: after reciting Bismillah, Al-Fatihah, and one surah, you raise your hands saying “Allahu akbar.” Then you bring your hands together and recite the Kunut du‘a. After the Kunut, you perform ruk'u, two prostrations, and the final sitting, then give the salam.
The witr prayer is wajib. If you miss this prayer, you must make it up later.

KUNUT DU‘A

Allahumme inna nesteinuke, ve nestagfiruke, ve nestehdike, ve numinu bike, ve netubu ileyke, ve netevekkelu aleyke, ve nusni aleykel-hayre kullehu, neshkuruke ve la nekfuruke, ve nahleu ve netruku men yefdzhuruk.
Allahumme iyyake nabudu, ve leke nusalli, ve nesdzhudu, ve ileyke nesa ve nahfidu, nerodzhu rahmeteke ve nahsha azabek, inne azabeke bil-kuffari mulhik.

Surah Al-Asr

Bismillāhir-Rahmānir-Rahīm
Wal-‘asr
Innal-insāna lafī khusr
Illalladhīna āmanū wa ‘amilus-sālihāt, wa tawāsaw bil-haqq, wa tawāsaw bis-sabr

When is the witr prayer performed?
How many rak‘ahs does the witr prayer have?
Which prayer is it similar to?
What is recited in the third rak‘ah of the witr prayer?
Who knows the Kunut du‘a?

Which surahs are usually recited in the first rak‘ah of the witr prayer?
Who knows how to recite Surah Al-‘Asr?
Is sajdah performed in the witr prayer?

DHIKR (REMEMBRANCE OF GOD’S NAME) AFTER THE PRAYER

When we completely finish a prayer, it is good to recite Salat-ut-tahmid, Ayat al-Kursi, the tasbih, and make a supplication.
Ṣalātu t-Tamjīd
Ala Rasulillahi salawat.
Allāhumma salli ʿalā Muhammadin wa ʿalā āli Muhammad.
Subhānallāh, wal-hamdu lillāh, wa lā ilāha illallāh, wallāhu akbar.
Wa lā hawla wa lā quwwata illā billāhil-ʿaliyyil-ʿazīm.

Ayatul Kursi

Allāhu lā ilāha illā Huwa al-Hayyul-Qayyūm.
Lā ta’khudhuhu sinatun wa lā nawm.
Lahu mā fis-samāwāti wa mā fil-ard.
Man dhal-ladhī yashfaʿu ʿindahu illā bi’idhnih.
Yaʿlamu mā bayna aydīhim wa mā khalfahum,
wa lā yuhitūna bishay’in min ʿilmihī illā bimā shā’.
Wasiʿa kursiyyuhus-samāwāti wal-ard,
wa lā ya’ūdhuhu hifzuhumā,
wa Huwa al-ʿAliyyul-ʿAzīm.

When we finish Ayat al-Kursi, then we recite this:
“Yā Rabbī, Yā Dhāl-Jalāli wal-Ikrām, Subhānallāh”. and repeat “Subhānallāh” (33 times)
Then we recite: “Subhanel-baki daima, shukur elhamdu lillah,” and repeat
“Elhamdu lillah” 33 times.
Finally, we recite: “Rabbil-‘alemine, teala shanuhu, Allahu Akbar,” and repeat

“Allahu Akbar” 33 times.
We use prayer beads (tasbih) to make it easier to count what we are reciting, and if we don’t have them, we can count on our fingers or in our head.
After that, we recite:
La ilaha illa Allahu wahdahu, la sharika lah. Lahu al-mulku wa lahu al-hamdu wa huwa ‘ala kulli shayin qadir. Wa ma arsalnaka illa rahmatan lil-alamin.
Now you raise your hands, with your palms facing the sky, and recite the supplication.

PRAYER DU‘A

Eʿūdhu billāhi minash-shayṭānir-rajīm.
Bismillāhir-Rahmānir-Rahīm.
Al-hamdu lillāhi Rabbil-ʿālamīn.
Allāhumma Rabbana taqabbal minnā, innaka Antas-Samīʿul-ʿAlīm.
Wa tub ʿalaynā yā Mawlānā, innaka Antat-Tawwābur-Rahīm.
Allāhumma ajirnā minan-nār, wa aslih lanā dīnanā.
Wa lā tajʿal fitnata dīninā, wa lā tusallit ʿalaynā man lā yakhāfuka wa lā yarhamnā.
Warzuqnā khayrad-dunyā wal-ākhirah, innaka ʿalā kulli shay’in Qadīr.
Allāhumma habbib ilaynā al-īmān, wal-islām, wal-aʿmāl as-sālihah,
wa karrikh ilaynā al-kufr, wal-fusūq, wal-ʿisyān—bi-rahmatika yā Arhamar-Rārimīn.
Rabbana ātinā fid-dunyā hasanah, wa fil-ākhirati hasanah, wa qinā ʿadhāban-nār.
Rabbighfir lī wa li-wālidayya wa lil-mu’minīna yawma yaqūmul hisāb.
Āmīn, āmīn, āmīn, yā Aahamar-Rārimīn.
Subhāna Rabbika Rabbil-ʿizzati ʿammā yasifūn.
Wa salāmun ʿalal-mursalīn.

Wal-hamdu lillāhi Rabbil-ʿālamīn.
Finally, one wipes the face with the palms and fingers of both hands and recites Al-Fatihah. Instead of a full duʻa, one can recite only Surah Al-Fatihah.

What is the best thing to recite after finishing the entire prayer?
Who knows Salawatut-Tawhid?
Who knows Ayat al-Kursi?
Who knows the Tasbih?
Who knows the Duʻa?

JAMAʻAT PRAYERS – JAMAʻAH

We pray the obligatory prayers individually or collectively with other people (jamaʻah). We pray the sunnah prayers only individually. Praying together with an imam is called jamaʻat. Every jamaʻat has an imam who leads it and a muezzin. During prayer, the imam steps forward, and the congregation lines up behind him in rows (saffs), shoulder to shoulder. There should be no gaps in the rows, and they should be close together. When we pray in congregation, only the imam recites aloud, while the rest remain silent. Everyone recites Subhaneke in the first rakʻah.
Congregational prayer is performed in the mosque, but it can also be performed in other places (a room, yard, field, etc.). When praying in congregation, it is necessary in the niyyah to add the phrase: "I follow this imam (Iktedejtu bi hazel-imami)." A person who prays behind the imam is called a muqtadi.
In Maghrib, Isha, and Fajr prayers, the imam recites the Qur'an aloud, while in Dhuhr and Asr prayers he recites silently. The muqtadi does not say "Semiallahu limen hamideh" when rising from ruk'u, but instead recites "Rabbena lekel-hamd."

Which prayers do we pray in congregation?
Which prayers do we perform individually?
Who is the imam of each congregation?

MOSQUE

When the Messenger of God, Muhammad (peace be upon him), migrated to Medina (Hijrah), he immediately built a mosque and established the Islamic community. A mosque is a Muslim place of worship and school. Every Muslim should take care of and protect their mosque.

A mosque has an imam, a muezzin, and a mutawalli. The imam leads the congregation in prayer and teaches about the faith, the muezzin calls to prayer, and the mutawalli takes care of the mosque's property and maintenance (waqf). A mosque without a minaret is called a masjed.

What is a mosque?

OTHER PRAYERS

In addition to the five daily prayers, other prayers are also performed, such as the Friday (Jumu'ah) prayer, Eid prayers, the Janazah (funeral) prayer, the Tarawih prayer, etc.

JUMU'AH PRAYER

On Fridays, instead of the Dhuhr (Noon) prayer, men perform the Jumu'ah (Friday) prayer. With this prayer, it is obligatory to deliver the khutbah and then pray two rak'ahs of the Friday prayer in congregation.

In addition to the Friday obligatory prayer, we also perform sunnah prayers.

The Friday prayer is performed in this order:

First, four rak'ahs of the Friday sunnah are performed, one after the other. Then the khutbah is delivered.

After the khutbah, two rak'ahs of the Friday fard are performed in congregation.

After that, the other four rak'ahs of the Friday sunnahs are performed, each in its own prayer.

After the Friday sunnahs, we can also pray four rak'ahs of ahiri-dhuhr and two rak'ahs of sunnat al-waqt.

The Friday sunnah prayers before and after the fard are performed in the same way as the Dhuhr sunnah prayers. The ahiri-dhuhr is performed like the Dhuhr fard, and the sunnat al-waqt like the Dhuhr sunnah.
The khutbah is the imam's instructional sermon delivered in praise of Allah, in praise of the Prophet, and as a lesson for Muslims, from an elevated platform called the minbar. The khutbah should be listened to with respect and attention. Part of the khutbah is delivered in our language, and part in Arabic.
The intention for the Friday fard is made as follows: "I intend, in the name of Allah, to pray the Friday fard behind this imam."
The intention for the Friday sunnahs is made as follows: "I intend, in the name of Allah, to pray the Friday sunnah prayers."
If we want to pray the ahiri-dhuhr and sunnat al-waqt, we mention that in the niyyah.
Whoever misses Jumu'ah prays Dhuhr. In places where Jumu'ah is prayed, Dhuhr is not performed in congregation.
It is best to pray Jumu'ah in the main mosque. The minimum congregation for Jumu'ah is the imam and three adult men.

What do we pray on Friday instead of the noon prayer?
What is the order of the Friday prayer?
When do we pray the Friday obligatory prayers?
How are the Friday sunnah prayers performed?
What other prayers can we perform after the Friday sunnahs?
What is the khutbah?
On which platform is the khutbah delivered?
How should one listen to the khutbah?
How do you perform the intention for the Friday obligatory prayer?
What should one pray after the Jumu'ah prayer?

EID PRAYERS

On the morning of Eid, two rak‘ahs of the Eid prayer are performed in congregation. The time for the Eid prayer begins about half an hour after sunrise and lasts until before noon.

The intention is made as follows: “I intend, in the name of Allah, to pray the Eid prayer behind this imam.”

There are two Eid prayers: Eid al-Fitr and Eid al-Adha.

The Eid prayer is performed like the Friday prayer, with the addition of three takbirs on each of the two rak‘ahs, raising the hands. In the first rak‘ah, the takbirs are made before the recitation, and in the second rak‘ah they are made after the recitation. After the prayer, a khutbah is delivered.

If, for some reason, the Eid prayer is not performed on the first day, Eid al-Fitr can be performed on the second day, and Eid al-Adha can even be performed on the third day during the Eid prayer time.

The Eid prayer is wajib.

In the first rak‘ah of the Eid prayer, the takbirs are recited after reciting Subhaneke.

Which prayer do we perform on Eid morning?

How many rak‘ahs does the Eid prayer have?

When is the time for the Eid prayer?

How do you make the niyyah for the Eid prayer?

How is the Eid prayer performed?

How many takbirs are recited?

How are the takbirs performed, and when are they performed in the Eid prayer?

Who knows in which other prayer we raise the hands and recite the takbir?

If the Eid prayer is not performed on the first day, when can it still be performed?

JANAZAH PRAYER

The funeral prayer (Janazah) is performed for the deceased with the congregation and is done standing only.

The Janazah prayer is a collective obligation (fard kifayah) for the Muslims of the place where the person died or where the deceased will be buried. If it is performed by some, the others are excused. If no one performs it, all are sinful.

The Janazah prayer should be performed for every Muslim man and woman, young and old, except for a stillborn child. The Janazah prayer is a special prayer offered by Muslims for the deceased.

The Janazah prayer is performed as follows:

The washed body (mejjit), wrapped in a shroud (white cloth), scented, and placed on a bier (catafalque), is placed in front of the congregation so that its right side faces the qibla.

The imam stands facing the deceased, and the congregation lines up behind him in rows.

The niyyah is made as follows: “I intend to pray the Janazah prayer, praising Allah, sending blessings upon the Prophet, and making du‘a for the deceased, and I follow this imam.”

After the opening takbir, the imam recites Subhaneke silently, adding the words “wa jalla thanā’uka” before “wa lā ilāha ghayruka.” Then the imam and congregation say “Allahu Akbar” a second time (without raising the hands). After that, they recite the Salawāt, then say “Allahu Akbar” a third time and recite the du‘a. After the du‘a, the fourth “Allahu Akbar” is recited and the prayer is concluded with the salam.

During the Janazah prayer, the hands are kept pressed together. The du‘a may be the same as those recited while seated in prayer.

After the greeting, Al-Fatihah is recited for the deceased, and the body is carried to the cemetery for burial.

Only men perform the Janazah prayer and accompany the deceased to the cemetery.

The grave for a man should be about half a person's height deep, and for a woman about chest height. The right side of the body faces the qibla.
A Muslim is obligated to remember the deceased, especially parents. When visiting graves, we recite Al-Fatihah for our deceased. Surahs that we have learned can also be recited when remembering the deceased.

What do we pray for the deceased?
Who is the Janazah prayer offered for?
How is the Janazah prayer performed?
What do we recite for our dead?

TARAWIH PRAYER
During the month of Ramadan, after the sunnah prayers of Isha, the Tarawih prayer is performed. The Tarawih prayer has twenty rak'ahs. One sits after every two rak'ahs.
The niyyah is made as follows: "I intend, in the name of Allah, to pray the Tarawih prayer."
Tarawih is usually performed in congregation. It is performed in the same way as the Asr sunnah prayers. The Tarawih prayer is a sunnah.

When is the Tarawih prayer performed?
How many rak'ahs does the Tarawih prayer have?
How is the Tarawih prayer performed?

TEHIJJETUL-MASJID
If we happen to visit a mosque, then out of respect for that mosque, we should perform two rak'ahs of prayer. This prayer is called Tahiyyatul-Masjid, and it is performed in the same way as the fard of Fajr.

What is the name of the prayer called Tehijjetul-Masjid?
How is it performed?

ARRIVING LATE FOR JAMAAT AND COMPLETING THE MISSED PART OF THE PRAYER

A person who joins the congregation, even for just one rak‘ah, is called a masbūk. When the imam gives the final salam (to the right), the masbūk stands up to make up the rak‘ahs that were missed.
If the imam reaches the bowing position (ruku‘) by the time the masbūk arrives, it is counted as if the masbūk has joined that rak‘ah.
If the masbūk arrives on the second rak‘ah, he will pray that rak‘ah with the imam. When the imam gives the salam, the masbūk stands up and prays what he missed. If he recites the Salawāt and Du’ā at the wrong place, it does not count (it does not replace what was missed).
The muqtadi (the one praying behind the imam) recites the Ettehiyyat in the sitting and waits for the imam to give the salam, then stands up and prays what was missed. If he recites Salawāt and Du'ā, there is no harm, but it is better to remain silent after the Ettehiyyat.
If the masbūk is late in a prayer where the imam recites aloud (Maghrib, Isha, Fajr), he says the opening takbir and remains silent, and recites Subhaneke later when he begins making up. If he is late in a prayer in which the imam recites silently (Dhuhr and ‘Asr), he will recite Subhaneke when he begins his make-up rak‘ahs.

CASE EXAMPLES (SIMPLIFYED)

If the masbūk catches up to the imam in the third rak‘ah of a four-rak‘ah prayer (Dhuhr, ‘Asr, ‘Isha):
He prays the remaining rak‘ahs with the imam until the end. After the imam’s salam, he stands and prays the two rak‘ahs he missed one after the other, then sits for the final sitting and gives salam.

If the masbūk catches up to the imam on the fourth rak‘ah of a four-rak‘ah prayer:
He prays that rak‘ah with the imam and sits in the final sitting with the imam.
After the imam’s salam, he stands and prays three rak‘ahs, After the first rak‘ah he makes up, he sits (because he has completed two rak‘ahs total counting the one with the imam),
then he prays the remaining two rak‘ahs and finishes with the final sitting and salam.
If the masbūk catches up to the imam during the final sitting before salam:
He joins and sits with the imam.
As soon as the imam gives the first salam, the masbūk stands and prays all the rak‘ahs in the normal order.
If he arrives for the last sitting, he is considered to have prayed in congregation.

Important Note While Making Up
When making up missed rak‘ahs, remember: you must sit after every two rak‘ahs.
So, if you join the imam on the third rak‘ah of Maghrib (or the fourth rak‘ah of Dhuhr / ‘Asr / ‘Isha), you will pray one rak‘ah with the imam, then you will complete your make-up in a way that preserves sitting after every two.

Recitation Order (When Making Up)
In the first rak‘ah you pray on your own (your “first” make-up rak‘ah), in qiyam you recite: Subhaneke → Eudhubillah → Bismillah → Al-Fatihah → one surah
In the second rak‘ah you pray on your own, in qiyam you recite: Bismillah → Al-Fatihah → one surah
In the third and fourth (if applicable), follow the same fard pattern you already listed earlier.

Tarawih Note (If Late)
If one is late for the Tarawih prayer:
First pray the Isha fard and its sunnahs, then join Tarawih.
When the imam completes Tarawih (after the twentieth rak‘ah and salam), the latecomer stands and completes only what was missed from that set.
After finishing Tarawih, he then prays Witr.

Jumu‘Ah And Eid Reminder
The Friday prayer is performed like the Fajr fard (two rak‘ahs) after the khutbah.
Eid prayers are also performed in congregation, but the extra takbirs must be kept in mind.

What is a person called who joins late (one rak‘ah) in jamaat?
When should one stand up to pray missed rak‘ahs?
How is the first rak‘ah performed when making up?
How are the second, third, and fourth rak‘ahs performed when making up?
How is Tarawih prayed when one arrives late?
How is Jumu‘ah performed?

Forgetting And Omission In Prayer: Sehwā-Sudjud
If a person unintentionally does something in prayer that differs from what the rule requires (such as leaving out Al-Fatihah, a surah, or a sitting), one should perform the Sehwī prostration.
How it is performed:
After giving the greeting to the right side, perform two prostrations, then recite: Ettehiyyatu → Salawāt → Du’ā, then give salam.
If the mistake is intentional, the prayer must be repeated.

When should the Sehwī prostration be performed?
How is the Sehwī prostration performed?
When should the prayer be repeated?

THE PURPOSE OF PRAYER

Prayer is the perfect way to pay homage to Allah, Glorified and Exalted. Raising the hands, standing calmly, bowing, prostrating, and sitting are physical actions through which worship expresses respect for the Creator, with magnification, praise, gratitude, worship, and supplication.

This method of worship was practiced by all of Allah's messengers from Adam to Muhammad (peace be upon them). The purpose of prayer is to remember Allah and draw closer to Him.

Through its conditions, prayer connects us with daily life and requires discipline. To pray, we must be clean and decently dressed, so we must learn the rules of cleanliness and dress. Prayer as an obligation also brings benefit to hygiene and the health of individuals and the community.

ELIF-LAM-MIM

Besides the surahs we have already memorized, it is good to know the Surah "Alif-lam-mim" as well.

Surah Alif-lam-mim

Bismillāhir-Rahmānir-Rahīm.
Alif-lām-mīm.
Dhālika-l-kitābu lā rayba fīh(i), hudan lil-muttaqīn.
Alladhīna yu'minūna bil-ghaybi wa yuqīmūnas-salāta wa mimmā razaqnāhum yunfiqūn.
Wa alladhīna yu'minūna bimā unzila ilayka wa mā unzila min qablika wa bil-ākhirati hum yūqinūn.
Ul'aika 'alā hudan mir-rabbihim wa ul'aika humul-muflihūn.

TRANSLATIONS OF ARABIC TEXTS

It is instructive and useful to know the translation of the Arabic texts that are recited in prayer. We previously learned the translations of Surah Al-Fatihah and Surahs Al-Kawthar and Al-

Ikhlas, and now we will learn the translation of some more Arabic texts.

Translation of the Adhan
Allah is the Greatest.
I testify that there is no god but Allah.
I testify that Muhammad is the Messenger of Allah.
Come to prayer.
Come to salvation.
Allah is the Greatest.
There is no god but Allah.
Notes:
The first phrase is recited four times.
The second and third phrases are recited two times each.
"Come to prayer" and "Come to salvation" are recited two times each.
The final phrase is recited once.
In the Fajr (Sabah) adhan, after "Come to salvation," the following is added two times: Prayer is better than sleep.

Translation of "Subhaneke" (Subhanaka)
Glory be to You alone, O Allah, and to You belongs all praise.
Blessed is Your Name, exalted is Your Majesty,
and there is no god besides You.

Translation of Surah "Felek" (Al-Falaq)
Say: I seek refuge in the Lord of the Daybreak,
from the evil of what has been created,
from the evil of the darkness when it deepens,
from the evil of those who blow upon knots,
and from the evil of an envier when envy arises.

Translation of Surah "Nas" (An-Nas)
Say: I seek refuge in the Lord of mankind,
the King of mankind,

the God of mankind,
from the evil of the whisperer who withdraws,
who whispers into the hearts of people;
from among the jinn and from among mankind.

Translation of Surah "Asr" (Al-'Asr)
By time,
indeed, mankind is in loss;
except those who believe and do righteous deeds,
and encourage one another to truth,
and encourage one another to patience.

Translation of "Ettehijjatu" (At-Tahiyyat)
All greetings, prayers, and pure words belong to Allah.
Peace be upon you, O Prophet, and the mercy and blessings of Allah.
Peace be upon us and upon the righteous servants of Allah.
I bear witness that there is no deity except Allah,
and I bear witness that Muhammad is a servant of Allah and the Messenger of Allah.

Translation of "Salawat"
O Allah, send mercy upon Muhammad and the family of Muhammad,
as You sent mercy upon Ibrahim and the family of Ibrahim.
Indeed, You are Praiseworthy and Glorious.
O Allah, bless Muhammad and the family of Muhammad,
as You blessed Ibrahim and the family of Ibrahim.
Indeed, You are Praiseworthy and Majestic.

Translation of the Du'a (Rabbana)
Our Lord, grant us good in this world and good in the Hereafter,
and protect us from the punishment of the Fire.
Our Lord, forgive me, my parents, and all believers
on the Day the reckoning begins.

Translation of the Kunut Du‘a

O Allah, we ask You for help, we ask You for forgiveness, and we ask You for guidance.
We believe in You, we turn to You in repentance, and we rely upon You.
We praise You for all good, and we are grateful to You.
We do not deny You, and we disown and abandon whoever disobeys You.
O Allah, You alone we worship; to You we pray and prostrate.
To You we strive and hasten.
We hope for Your mercy and fear Your punishment.
Indeed, Your punishment will surely reach the disbelievers.

Translation of “Ayatul-Kursi”

Allah—there is no deity except Allah, the Ever-Living, the Sustainer of all.
Neither drowsiness nor sleep overtakes Allah.
To Allah belongs whatever is in the heavens and whatever is on the earth.
Who can intercede with Allah except by Allah’s permission?
Allah knows what is before them and what is behind them,
and they do not encompass anything of Allah’s knowledge except what Allah wills.
Allah’s Kursi encompasses the heavens and the earth,
and guarding them does not tire Allah.
Allah is the Most High, the Most Great.

Translation of the Prayer After the Prayer (Du‘a After Salah)

All praise is due to Allah, Lord of the Worlds.
May peace and blessings be upon our prophet Muhammad, his family, and his companions.
O Allah, our Lord, accept our worship. Truly, You are the All-Hearing, the All-Knowing.
Accept our repentance; You are the Forgiving, the Merciful.

O Allah, preserve us and our faith, and at the time of death preserve our faith.
Do not leave us under the authority of one who does not fear You and does not have mercy on us.
Grant us the good of this world and the good of the Hereafter. Truly, You are able to do all things.
O Allah, make us love faith, Islam, and good deeds, and make us hate disbelief, sin, and disobedience.
By Your mercy, O Most Merciful of the merciful.
Our Lord, grant us good in this world and in the Hereafter, and protect us from the punishment of the Fire.

THE THIRD ISLAMIC PILLAR: RAMADAN FAST (SAWM)

Ramadan is the month in which fasting is observed. Fasting during Ramadan means completely abstaining from food, drink, smoking, and sexual relations from just before dawn until sunset, for the sake of devotion to Allah, the Exalted. Fasting is obligatory for every healthy adult Muslim. Before beginning the fast, one should make the niyyah (intention) to fast. An intention in the heart is sufficient, but it can also be expressed verbally: "I have decided, in the name of Allah, to fast the Ramadan fast tomorrow." One may make the niyyah up until midday if one has not eaten or drunk anything.
Ramadan is a month of prayer, charity, and spiritual renewal. In the mosques, the Qur'an is studied and interpreted, and at home the poor are helped, and relatives, neighbors, and friends are welcomed and visited.
During Ramadan, the Tarawih prayer is performed at night. Suhūr (suhoor) is the time before the start of the fast, and breakfast is usually eaten then. Imsak is the time when one begins fasting, and iftar is the time when the fast should be broken. The fast is begun by rinsing the mouth, drinking water, and stating the intention, and it is broken with water by reciting

the Bismillah. One should not overeat at iftar, while at suhūr one may eat a little or a lot.
Fasting is very beneficial for both the soul and the body. Fasting strengthens willpower and discipline, and it also serves as a mandatory annual diet.
During the fast, one should also avoid all other improper actions, and furthermore, idle talk.
A sick person, traveler, soldier, hard laborer, a nursing mother, and the like may not fast during Ramadan if fasting is harmful to their health, but they are obligated to make up all missed days as soon as they are able.
Weak elderly men and women, and the chronically ill for whom there is no hope of recovery, are not required to fast, but they must give fidya (a compensatory donation) for each day, equal to the amount of Sadakah al-Fitr, if they can afford it.
The fast is invalidated if something is eaten, drunk, smoked, or the like. If this is done out of forgetfulness, the fast is not invalidated. If one intentionally eats or drinks, one must make up that day and also fast an additional sixty consecutive days (kaffarah). A person who intentionally breaks the Ramadan fast must make up the missed day(s) later, as prescribed.

ITIKAF

From before the iftar of the twentieth day of Ramadan until just before the iftar of the last day of Ramadan, one or more devout and learned Muslims of the city remain in the mosque the entire time in worship (prayer) and reflection. They leave the mosque only to renew their ablution and to attend to necessary needs. This withdrawal from everyday life is called i‘tikaf. The Prophet Muhammad (peace be upon him) observed i‘tikaf.

LAYLAT AL-QADR

The twenty-seventh night of Ramadan is called Laylat al-Qadr. It is the holiest night of the year. On that night, one should spend as much time as possible in worship and beneficial work.

When do we fast?
How do we fast?
What does it mean to fast?
How do you intend to fast?
What is done during Ramadan?
What is imsak?
What is iftar?
What is suḥūr?
How do you fast?
How do you break your fast?
What other prayers do we perform during Ramadan?
When is the Tarawih prayer performed?
How many rak‘ahs are there?
How do you make the niyyah?
What should one be careful of when fasting?
What breaks the fast?
When is the fast not broken?
Who can break the fast?
What should one do who is not required to fast?
How many days should one fast if one breaks the fast intentionally?
What is i‘tikaf?
What is the night called Laylat al-Qadr?

SADAQAH AL-FITR

At the end of Ramadan, Sadaqah al-Fitr is given to poor Muslims. The amount of Sadaqah al-Fitr is equivalent to the value of one kilogram and 670 grams of wheat, or twice that amount of barley, rye, or dates.
Sadaqah al-Fitr is given by a non-poor Muslim man and woman for themselves and their minor children.
The latest time to give Sadaqah al-Fitr is before the Eid (Eid) prayer.

The purpose of giving Sadaqah al-Fitr is to ensure that the poor can also have a better Eid celebration.
Sadaqah al-Fitr can also be given for the needs of the Islamic religious community, and especially to madrasah students for their support.

What is given to the poor at the end of Ramadan?
Who is obligated to give Sadaqah al-Fitr?
How much is Sadaqah al-Fitr?
To whom can Sadaqah al-Fitr be given in particular?

EID AL-FITR

At the end of Ramadan, the Ramadan Festival (Eid al-Fitr) arrives as a celebration after fulfilling the religious duties. On Eid morning, we perform the Eid prayer.
On Eid, one should: take a bath, wear one's best clothes, put on perfume, eat something before going to the mosque, go to the mosque early and recite the takbirs (silently) on the way, be joyful, and give sadaqah; kiss the hands of parents and elders while wishing them a happy holiday; visit relatives, neighbors, friends, and scholars; reconcile with those we are at odds with, and so on.

What happens at the end of Ramadan?
What is prayed on Eid morning?
What should be done on Eid?

THE FOURTH ISLAMIC PILLAR: ZAKAT

Zakat is an obligatory religious tax.
When a Muslim man or woman's property exceeds the value of one nisab of gold or silver, they are obligated to give zakat. The value of the nisab is 91 grams of gold or 641 grams of silver. Household necessities (Hawāʾij al-Asliyyah) are not included in

the nisab: furniture and fixtures, clothing, footwear, utensils, and equipment for work (machines, tools, books, and the like).
Zakat is given on gold, silver, money, and merchandise if that property has been in our possession for one year. Zakat is given as one-fortieth of the property (2.5%), in cash or goods.
Zakat is usually given during the month of Ramadan.
Zakat is given to: the destitute who have absolutely nothing; the poor whose earnings are not enough for their livelihood; the indebted who have incurred debts out of necessity; travelers without means to return home; and adult students who have no property.
Relatives and neighbors are given priority in receiving zakat.
Zakat cannot be given to one's spouse, children, or parents, because they are obligated to help one another if any of them is in need and without property.
By giving zakat, we help others and develop love and generosity among people.

What is zakat?
Who is obligated to give zakat?
What is the value of one nisab?
What is not included in the nisab?
What types of property are zakat due on?
What portion of one's wealth is given as zakat?
Who is given zakat?
Who has priority in receiving zakat?
To whom can zakat not be given?
In which month is zakat usually given?
What do we achieve by giving zakat?

THE FIFTH ISLAMIC PILLAR: HAJJ

Hajj is the annual gathering of Muslims (hajjis) from all over the world. Every Muslim man and woman should wholeheartedly

strive and endeavor to perform the Hajj at least once in their lifetime.
Before going on Hajj, it is necessary to:
Repent for sins committed and resolve to lead a righteous life in the future—righteous before Allah, the Exalted, and before people;
Settle any debts and make peace with people for any wrongs done to them; and
Provide for one's family financially until returning from Hajj.
Hajj has its own special regulations and rituals, and they are best learned during the performance of Hajj itself.
The pillars of Hajj are: entering ihram (special garments), standing at 'Arafat near Mecca and performing prayers and listening to the khutbah there, and the ceremonial circumambulation of the Ka'bah (tawaf).

What is Hajj?
What should every Muslim strive for?
What does the pilgrim need to do before going on Hajj?
What are the pillars of Hajj?

EID AL-ADHA
On the tenth day of the month of Dhul-Hijjah, Eid al-Adha (the Feast of Sacrifice) begins. It is the second major Muslim celebration of the year. On the morning of Eid, the Eid al-Adha prayer is performed. This Eid prayer is performed in the same way as the prayer for Eid al-Fitr.
From Fajr on the eve of Eid al-Adha until 'Asr on the fourth day of Eid al-Adha, takbirs are recited after the obligatory prayers. These takbirs are called takbir al-tashriq.
The Takbirat al-Tashriq is as follows:
"Allahu Akbar, Allahu Akbar, la ilahe illellahu vallahu akbar, Allahu Akbar ve lillahil-hamd."

If we forget this takbir, we should recite it when we remember. If after Eid al-Adha we make up a missed obligatory prayer from the days of the festival, we should also recite the takbirs.

When does Eid al-Adha begin?
What prayer is performed on Eid al-Adha?
How is the Eid al-Adha prayer performed?
When are the Takbirat al-Tashriq recited?
Who knows how to recite the Takbirs of Tashrik?

QURBAN

Every Muslim man and woman who possesses property equal to one nisab (a quantity of silver), beyond regular household needs, is obligated to sacrifice an animal for themselves on Eid al-Adha.
The sacrifice is slaughtered after the Eid prayer and may be slaughtered until the afternoon prayer on the third day of Eid. Slaughtering on the eve of Qurbān Eid is not considered a Eid sacrifice, but may be done as sadaqah (often for the soul of the deceased).
For a sacrifice, a healthy, mature sheep (ram or ewe), goat, or cattle may be slaughtered. One cow can serve as a sacrifice for seven people. A portion of the meat should be distributed to the poor, neighbors, and friends.
It is recommended to give the hides to the Islamic community for its needs.
We will learn the more detailed regulations for the sacrifice at the mosque during the Eid sermons.

Who is obligated to sacrifice an animal?
What animal is sacrificed for the qurbān?
When is the sacrifice offered?
How many people can one cow be slaughtered for?
What do we do with the sacrificial meat, and what about the sacrificial hides?

HIJRI (MUSLIM CALENDAR)

Every Islamic duty or ritual has a time in which it is performed. Prayer is tied to the movement of the sun, while fasting, zakat, and Hajj are tied to the movement of the moon. Therefore, it is necessary to know the names of the months of the Hijri calendar. The Hijri calendar is calculated from the day when the Prophet of Allah, Muhammad (peace be upon him), migrated from Mecca to Medina (the Hijrah).

The names of the months of the Hijri year are: Muharram, Safar, Rabi ‘al-Awwal, Rabi ‘al-Thani, Jumada al-Ula, Jumada al-Akhirah, Rajab, Sha‘ban, Ramadan, Shawwal, Dhul-Qa‘dah, and Dhul-Hijjah.

Friday is considered the primary day of the week (Jumu‘ah).

THE MOST IMPORTANT DATES ARE:

The first day of Muharram — the New Hijri year.

The twelfth day of Rabi ‘al-Awwal — Mawlid al-Sharif (birth of Muhammad, peace be upon him).

The first day of Ramadan — the beginning of the month of fasting.

The first, second, and third day of Shawwal — Eid al-Fitr.

The tenth, eleventh, twelfth, and thirteenth day of Dhul-Hijjah — Eid al-Adha.

In addition to this, there are also four blessed nights.

From which date do Muslims calculate the years?

Who knows the names of the months of the Hijri year?

Who knows the most important dates of the Muslim calendar?

BENEFITS OF THE RELIGIOUS OBLIGATIONS (RITES)

Just as the five senses are useful for our physical life, so are the five main religious duties useful for physical and spiritual life. The five senses are five different organs through which physical life is expressed, and the five main religious duties are five

different works through which membership in the Ummah is expressed.
Kalimah ash-shahadah is like the sense of touch, while prayer, zakat, fasting, and Hajj are like the senses of hearing, sight, taste, and smell.
The benefits of the individual religious duties are the subject of a separate science.

PART THREE
ISLAMIC MORALITY (AKHLAK)

Morality is a set of rules for good conduct. To be moral means to adhere to these rules, and to be immoral means to disregard such rules. The sources of Islamic morality are the Qur'an, Hadith, and the practice of the great figures of Islam.
The regulations of Islamic morality are divided into three groups:

1. duties toward Almighty God,
2. duties toward oneself,
3. duties toward other people.

DUTIES TOWARD GOD

We are obligated to God:

1. to firmly believe in all Six Articles of Faith,
2. to regularly and willingly perform the religious rites,
3. to always keep in mind that whatever Almighty God has commanded is good, and whatever God has forbidden is evil.

DUTIES TOWARD ONESELF

We are duty-bound to ourselves:

1. to preserve one's health,
2. to enrich the heart with faith and knowledge,
3. to prepare ourselves for work and earning a living,
4. to accustom ourselves to good conduct.

DUTIES TOWARD OTHER PEOPLE

We are duty-bound toward other people: to be good, just, honest, and useful.

What is morality?
What does it mean to be morally good?
What are the sources of Islamic morality?
Into how many groups are the regulations of Islamic morality divided?
What are we obligated to Almighty God?
What are we obligated to ourselves?
What are we obligated to other people?

SPECIFIC DUTIES

Moral duties can be specific and mutual.

HEALTH | LIFE

A healthy life was given to us by Almighty God, and we must preserve it. Therefore, to preserve health and life, one needs cleanliness, food, clothing, and moderation in life. Particular attention should be paid to personal cleanliness.

FOOD AND CLOTHING

God has given us a variety of foods to eat. God has taught and commanded us to eat wholesome and permitted foods and to be moderate.
It is forbidden to eat: pork and pork fat, the meat of animals that die naturally, the meat of an animal that has not been properly slaughtered, and blood. It is forbidden to drink alcoholic beverages.
A Muslim man or woman should be modestly dressed and should not be excessive in adornment and luxury. Men may not wear silk and gold, and women may not wear short, tight, or transparent clothing.

Food, clothing, and everything else should be from honestly earned means (lawful/halal wealth)

SCIENCE AND EDUCATION

Knowledge and upbringing ennoble the heart and mind and deter us from evil deeds, words, thoughts, and habits. It is not enough to have knowledge alone; one must also act according to it. Acting according to knowledge perfects character.
To achieve good manners, we must be polite, modest, thoughtful, and patient. We must not be conceited, arrogant, irritable, or rude.

WORK | SUPPORT

A person must work to provide for themselves and their family in an honest way, to be able to help the poor and the needy, and to contribute to the advancement of faith and country. We should pray to Almighty God that our work be successful and blessed.

GOOD HABITS

At home, in school, and in good company, we acquire good habits. On the street and in bad company, bad habits are acquired.
Good habits include: going to bed early and waking up early; being neat, reliable, punctual, and serious; being respectful to elders and kind to those younger; saying “as-salamu alaykum” (peace be upon you); giving up one’s seat for an elder; starting every good deed with Bismillah (in the name of Allah), and so on.

Who gave us health and life?
What is needed to preserve one’s health and life?
Who gave us food?
What shouldn’t we eat and drink?
What ennobles our heart and mind?
Why is it necessary to work?

What good do good, beautiful, and righteous habits do?

GOODNESS

The main moral duties toward other people are: kindness, truthfulness, and justice.
Kindness consists of: having a good opinion of others when they deserve it, forgiveness, and helping others through good deeds.
Opposites of kindness are: hatred, envy, and gossip.

TRUTHFULNESS

Truthfulness consists in this: that a person speaks the truth, does not pretend, and fulfills a given promise.
Truthfulness is opposed by lies, hypocrisy, and deceit.
A person lies if they intentionally speak untruths, or if their words and actions are not consistent.
Some truths should not be publicly stated, even if they are true, such as: revealing other people's words, exposing their faults and secrets, and gossiping about another person.

RIGHTEOUSNESS | JUSTICE

Justice consists of giving each person what is rightfully theirs, and leaving to others their rights.
Justice is the opposite of injustice.
Islamic moral duties are discussed extensively in the science of ethics (akhlaq). Many books have been written on the subject.
Our example is the morality of Muhammad (peace be upon him).

What is goodness, and what is its opposite?
What is truthfulness, and what is its opposite?
What is justice, and what is contrary to justice?

INTERPERSONAL DUTIES

The human being is inclined toward communal life. The family is the first form of communal life, and the state or country is the highest form of such life. Mutual duties arise mainly in these

relationships: husband and wife, parents and children, relatives, neighbors, the Islamic community, and the homeland.

HUSBAND AND WIFE

A Muslim who is able should marry and enter into marriage. The contract for the shared life of a husband and wife is called marriage, or nikah. For a marriage to be valid, these three conditions are necessary:

1. that both parties are adults, of sound mind, and consent to the marriage,
2. that there is no religious impediment to the marriage,
3. that the marriage be concluded in the presence of witnesses.

By entering into marriage, a family is established and marital obligations are assumed.

Spouses should love and respect each other. The husband is obligated to treat his wife kindly. Neglecting one's wife is a sin.

A wife is obligated to obey her husband in everything that is not sinful, and to protect her husband's honor and property.

In justified cases, the marriage can be dissolved.

What is nikah?

What are the conditions of marriage?

PARENTS AND CHILDREN

Almighty God has implanted mutual love in the hearts of parents and children. Without parental love, children could not survive, and without children's love, parents could remain without care and help.

Parents are obligated:

1. to care for the life and health of their children,
2. to ensure they are well-educated,
3. to ensure they are taught knowledge or a trade and are prepared for life.

It is sunnah to give one's child a beautiful name and to circumcise male children.
The father is obligated to provide for his children: males until they are self-sufficient, and females until marriage.
Children have these duties toward their parents: to be grateful and obedient; to respect, love, and help them. If parents are sick and frail, their children must care for them. If parents are poor and the children have property or are able to earn a living, they must support their parents.
Islamic morality requires the following conduct from children:

1. to listen calmly to their parents' words every time, even if it is a reprimand,
2. to respond immediately to every call from their parents,
3. not to answer parents in a harsh tone,
4. to stand up when parents enter the room and not to pass by them disrespectfully,
5. to strive to please parents in every justifiable case,
6. to remember deceased parents with du'a and to give sadaqah on their behalf,
7. to look after the friends of deceased parents.

What are the duties of parents toward their children?
What are children's duties toward their parents?
What attitude toward parents does Islamic morality require?

RELATIVES

Relatives and other kin (akraba) should also be treated kindly. After one's parents, the closest to us are relatives: brothers and sisters and their children, then uncles and aunts and their children. Even more distant relatives should be visited, helped, cared for, and family ties with them should be maintained permanently (Silat ar-Rahim).
Helping relatives must not come at the expense of other people.

Who is our closest relative after our parents?

What are we obligated to do for other relatives?

NEIGHBORS

Residents of a settlement, hamlet, or village are called neighbors. The duties of neighbors are:

1. to greet each other and meet pleasantly,
2. not to do anything to harm one another,
3. to reconcile as soon as possible in case of a dispute,
4. to protect each other's honor and property,
5. to help and support one another,
6. to visit each other in joy and sorrow,
7. to care for one another.

Who are neighbors?
What are the duties of neighbors?

ISLAMIC RELIGIOUS COMMUNITY

All Muslims are brothers and sisters in faith. Several Muslims form a group (jama'at), several such groups form a large jama'at, and several large jama'ats form a community (jam'iyat). Muslims have certain duties toward these groups and the community. These duties are:

1. to pray together (jama'ah) in the mosques of their neighborhood,
2. to pray the Friday (Jumu'ah) and Eid prayers in the large congregation,
3. to take care of religious affairs and maintain mosques and religious institutions.

All Muslims of the world are called the Ummah of Muhammad (the community of Muhammad).

What are Muslims by religion?
What are the duties of Muslims toward the religious community?

HOMELAND

Homeland is the country in which we were born and where we live. According to Islam, a Muslim should love their homeland and care for it.

Duties toward the homeland are:

1. to respect the laws of the land and fulfill one's social obligations,
2. to help uplift and advance the homeland,
3. to defend the homeland when it is in danger,
4. to foster and spread love among the people of the homeland.

What is a homeland?

What are the duties to the homeland?

SINS

Faith is a divine institution that instructs wise people to voluntarily do what is good in itself. Faith forbids everything that is bad and harmful to the soul and body, the heart or mind, property or honor. Whoever does what is forbidden by faith commits sin.

Sin is the deliberate violation or neglect of ceremonial or moral duties. Sin is evil and brings severe consequences in this world and the Hereafter. Sin can be: against Almighty God, against oneself, and against other people.

Sins against Almighty God include every transgression and neglect of God's commandments.

Sins against oneself include violating and neglecting one's own ceremonial and moral duties.

Sins against other people include anything by which others are harmed in life, health, property, or honor.

Sin also includes torturing animals and killing them without need, destroying plants without need, and so on.

The major sins are:

1. blasphemy against God, Glorified and Exalted,

2. insulting the Prophet and blaspheming the faith and its sacred things,
3. adultery and suicide,
4. insulting one's parents,
5. false testimony and false oaths,
6. stealing and usury,
7. immorality and intoxication,
8. persistent sinning, even in minor matters.

Cursing God and the Prophet and blaspheming the faith and its sacred things takes one out of the faith, and then one must repent and re-enter the faith. Blaspheming God destroys the reward of previous good deeds.

What is faith?
What is sin?
What are the sins against God?
What does it include?
What are the sins against other people?
What are the major sins?
Which major sins lead one out of faith?
What spoils previously done good deeds?

TAWBA (REPENTANCE)

If a person commits any sin, intentionally or unintentionally, they should repent (make tawbah). For material damages and insults caused, one must reconcile and seek forgiveness from those wronged (make halal).

Tawbah is usually made verbally as follows: firmly and sincerely resolve in your heart not to repeat the act, and then say the words of repentance: "Astaghfirullah, Astaghfirullah, Astaghfirullah, wa atubu ilayh" (I seek Allah's forgiveness, and I repent to Allah). One may also say: "Merciful God, I sincerely repent for having committed the sin, and I ask for Your forgiveness and turn to You."

After this, the word “Amin” and the six articles of faith are recited.
If a person slips and commits the sin again, they should repent again.
During Ramadan and on the nights preceding both Eids, one should especially repent for sins committed and ask forgiveness from Almighty God.
It is recommended to make repentance every night before sleeping.

When should one repent?
How is repentance performed?
What should be done for the harm caused and insults inflicted?
When should one repent in particular?
What is recommended to do before sleeping?

DAILY SCHEDULE OF ISLAMIC LIFE

1. As soon as you wake up in the morning, remember God with a joyful heart, perform ablution, and pray the Fajr prayer. Never miss it.
2. Be clean and tidy. Cheerfully go to your work. Do your work diligently and thoroughly.
3. In your interactions with others, be polite, kind, and considerate. Avoid being rude.
4. During the day, remember God, take care of your prayers, and strive to pray at least one prayer in the mosque.
5. Never sit at the table without washing your hands. Before eating, say Bismillah, and after eating, say Alhamdulillah. Wash your hands after eating. Eat in moderation and be content with what you have.
6. Beware of sin. Avoid bad company. Do not be idle, and help your family at home and your loved ones.
7. Do not go to sleep until you have prayed the ‘Isha prayer. Recite from the Qur’an on your bed what you

know by heart, and surrender yourself to God's mercy. Do not sleep for too long.

SOMETHING FROM THE HISTORY OF ISLAM
THE PROPHETS BEFORE MUHAMMAD (PBUH)

Faith teaches us that Almighty God created man. The first man is Adam (peace be upon him).
From Adam and his wife Eve, the human race originated.
From time to time, according to the intellectual development of humankind, Almighty God sent His messengers (prophets) to tell the people and instruct them on how they should live and to govern themselves with one another. The prophets were the best and wisest people of their time.
The first prophet was Adam, and the last prophet is Muhammad, peace be upon him. All the prophets taught the same faith (Islam).
It is not known when the first man was created or how many prophets there were. In the Qur'an the following prophets are mentioned by name:
Adem (Adam), Idris (Idris), Nuh (Noah), Hud (Hud), Salih (Salih), Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Lut (Lot), Yaqub (Jacob), Yusuf (Joseph), Shuayb (Shuayb), Harun (Aaron), Dawud (David), Sulayman (Solomon), Ayyub (Job), Dhul-Kifl (Zulkifl), Yunus (Jonah), Ilyas (Elijah), Al-Yasa (Elisha), Zakariyya (Zechariah), Yahya (John), Isa (Jesus), Uzayr (Ezra), Luqman (Luqman), Dhul-Qarnayn (Zulqarnayn), and Muhammad (Muhammad).
The most well-known prophets (Ulūl-ʿAzm) are: Nuh (Noah), Ibrahim (Abraham), Musa (Moses), Isa (Jesus), and Muhammad (Muhammad), peace be upon them.

Who, according to the teaching of the faith, created man?
Who has the Almighty God sent to people since time?

to the time of?
How many prophets are mentioned by name in the Qur'an?

THE MESSENGER OF GOD MUHAMMED (PEACE BE UPON HIM) BIRTH | THE LIFE OF MUHAMMAD BEFORE THE PROPHECY

The Messenger of God, Muhammad (peace be upon him), was born on the twentieth of Rabiʿ al-awwal, a Monday, in August of the year 570 in the city of Mecca, Arabia. His father's name was Abdullah, and his mother's name was Aminah. By birth, he belonged to the respected Hashemite family and the Quraysh tribe. His father died two months before his birth, and his mother when he was six years old. After his mother's death, Muhammad was taken in by his paternal grandfather, Abdul-Muttalib, who died two years later.
Muhammad was then taken in by his uncle Abu Talib. Both his grandfather and his uncle cared for Muhammad as if he were their own child. Muhammad remained with Abu Talib until the age of twenty-five. It was then that he married the respected widow Khadija, and moved into her house.
While living with his uncle, Muhammad helped him with household and trading business, and when he moved in with Khadija, he became an independent merchant.
Muhammad showed signs from birth that he would be a great man, a messenger of God. These signs were observed throughout his life before his mission. As a child he was exceptionally good and polite. He always spoke the truth and avoided all that was ugly. Everyone loved and treated him kindly. He remained this way as a young man. Because of his exceptionally good manners they nicknamed him Muhammad al-Amin (Trusted Muhammad). He did not know how to write; literacy was not widespread in Mecca at the time, but he was the best and most courteous man in the city.

He never worshiped the idols that the Arabs of that time believed in. When he was an independent merchant, people would leave their most valuable possessions with him for safekeeping. He was always clean and tidy.
He was considered an exemplary citizen in his community.

Where and when was Muhammad born?
What are his parents' names?
When did his parents die?
With whom did Muhammad live after his parents' death?
What was Muhammad like as a child and young man?
Why was he nicknamed Muhammad al-Amin?
Was there a school in Mecca at that time?

MUHAMMAD'S PROPHETHOOD

At the age of forty, Muhammad withdrew into solitude. He would go to the Cave of Hira, near Mecca, and would sit there for days contemplating the world and life.
In this state of spiritual reflection, he encountered a vision when, one day, he saw the angel Gabriel and heard the words: "Read, in the name of your Lord who created all things." That was the first revelation.
From then on, Muhammad (peace be upon him) began to receive God's revelation and, as God's messenger, to call the people to embrace the faith of Islam.
The revelation of the call to Islam lasted twenty-three years, thirteen of which were in Mecca and ten in Medina.
During that time, Islam spread throughout Arabia and became known beyond its borders.
From Mecca, Muhammad migrated to Medina, and this migration is called the Hijra. In Medina, Muhammad (peace be upon him) passed away.
The Prophet's blessed body was buried in his mosque in Medina.

The Prophet Muhammad (peace be upon him) is a model for Muslims to follow. The words and deeds of Muhammad (peace be upon him) are called Hadith.
Mawlid is the day of Muhammad's (peace be upon him) birth; Hijra is the day he migrated to Medina after leaving Mecca. Muslims celebrate both of these days as holidays. From the Hijra, Muslims date their years (the Hijri calendar), and as a solemn religious ceremony, they study throughout the year, and especially twelfth of Rabi' al-awwal, the Mawlid.
These are beautiful recitations and speeches about Muhammad (peace be upon him) in Bosnian, Arabic, and Turkish.

When Muhammad withdrew to solitude?
And where did it go?
What are the words of the first revelation?
The events before the revelation?
How many years did he call to Islam?
To which city did he move from Mecca?
What did Muhammad build and establish in Medina?
When did he pass away?
Who is our role model in life?
What is Hadith?
What is Mawlid?
What is the Hijra?
From which date do Muslims count their years?
What are the recitations and speeches about Muhammad called?

ISLAM AFTER MUHAMMAD (PBUH)
THE RIGHTLY GUIDED CALIPHS

During Muhammad's lifetime (570-632), all of Arabia embraced Islam. This period is called the "Happy Era of Islam" (Asr al-Saʿādah). The Muslims of that era, who associated with Muhammad (peace be upon him), are called Ashāb (companions of the Messenger of God).

When Muhammad (peace be upon him) passed away, the Companions chose Hazrat Abu Bakr, the Prophet's best friend, as their leader, giving him the title Caliph (successor).
Abu Bakr followed Muhammad, peace be upon him, in everything. After Abu Bakr, for Khalifa was chosen as their leader Hazrat Umar, followed by Hazrat Uthman, and then Hazrat Ali.
These four caliphs are known as the Rashidun Caliphs (the Rightly Guided Caliphs). During their time
(632-661) Islam spread to Syria, Iraq, Palestine, Egypt, Persia, Turkestan and crossed into North Africa. The capital of the Rightly Guided Caliphs was Medina.

UMAYYADS

After the death of Caliph Hazrat Ali, the Islamic state became a monarchy with Caliphs from the Umayyad dynasty. During the Umayyad rule (661-749), Muslims penetrated deep into Asia and crossed into European territory (Spain). The capital of the Umayyads became Damascus.

ABASIDS

In 749, the Umayyads were overthrown and the Abbasids took power. During the Abbasid rule (749–1258), a great Islamic empire was created, and Baghdad was built as the new capital. In that era, Islam spread even further and became more renowned. In 1258, the Mongols destroyed Baghdad and killed the Caliph. A member of the Abbasid dynasty fled to Egypt; He was proclaimed Caliph.
On the ruins of the great Arab Empire, several smaller Muslim states emerged, and their rulers (sultans) recognized the Caliph in Egypt as the supreme religious leader of all Muslims.
The spiritual leader of all Muslims in the world.
The Mongols who conquered Baghdad also converted to Islam and spread it in India, Asia, Russia, China, Indonesia, and other lands.

OTOMANS
When the Turks conquered Egypt in 1517, they overthrew the then Caliph, and the Caliph became the Turkish Sultan Selim I. At that time, Constantinople became the seat of the Caliphate. The Turks abolished the Caliphate in 1924 and exiled the then Caliph, Abdul-Mejid I, who later died. in India. Since that time, Muslims have had no Caliph.

ISLAM TODAY
Today, Islam is spread across all continents of the world, and the number of Muslims surpasses billions.

Who were the Rashidun Caliphs?
When did the Islamic State become a monarchy?
When were the Umayyads overthrown?
When did the Mongols destroy Baghdad and kill the Caliph?
Where | when was the Turkish sultan proclaimed Caliph?
When did the Turks abolish the Caliphate and expel the Caliph?
How many Muslims are there in the world today?

ISLAM IN YUGOSLAVIA
Editor's note (2026):
This section reflects the historical and political terminology used in the 1964 original. 'Yugoslavia 'refers to the former country that existed in the 20th century; borders and institutions have changed since then.

The Turks brought Islam to the Yugoslavia. The adoption of Islam (Islamization) was voluntary. Islam was adopted by individual ethnic groups, entire families, and individuals.
Islam spread the most among the Bogomils in Bosnia, Herzegovina, and Sandžak, and among the Albanian tribes in Macedonia and Kosovo.
The local population that accepted Islam retained its own language and those folk customs that were not in conflict with

the teachings of Islam. These folk customs have been preserved until today (Muslim custom).
In the Yugoslavia liberated from Turkish rule before 1878 (the Congress of Berlin), Islam was not legally recognized and Muslims partially emigrated. In 1909, the Muslims of Bosnia and Herzegovina were granted religious and educational autonomy.
Since 1930, the Muslims of Yugoslavia have formed a single, independent Islamic community. The head of this community is the Reis-ul-ulema as the supreme religious leader of all Muslims in Yugoslavia. The seat of the Reis-ul-ulema is in Sarajevo.
The Islamic Religious Community in the Federal Republic of Yugoslavia has its own Constitution, according to which Muslims manage their religious affairs.

What is Islamization?
What is a Muslim custom?
From which year do Muslims in the Yugoslavia constitute one religious community?
Who is the supreme religious leader of all Muslims in Yugoslavia?
In which city is the seat of the Reis-ul-ulema?

MEVLUD (Excerpt)
ISLAM
(from the Mevlud by Rešad Kadić)

Translator's Note (2026):
The following passage is an excerpt from a Bosnian Mevlud poem traditionally recited in religious gatherings with rhyme and meter. To serve both accuracy and readability, two English renderings are provided: (1) a literal translation that prioritizes meaning and structure, and (2) a poetic adaptation that aims to reflect the rhythm and feel of the original. The poetic adaptation is not a word-for-word translation.

Original (Bosnian)
Ako pitaš šta je Islam, evo šta:
Čisto srce, dobra duša koja zna,
da je život zdrav i radin, krepostan,
ko molitva dragom Bogu ugodan.
Bit na korist okolini, rodu svom,
volit ljude kao braću, dušom svom,
vjerovati da se zloća vraća zlim,
a dobrota nagrađuje svim dobrim.
Častan život među ljudima proživit,
gdje god možeš dobro djelo učinit
naukom se i poštenjem okitit,
djecu svoju u Islamu odgojit.
Sve zakone i pouke životne,
sve istine i ljepote duhovne,
od bešike pa do dana sudnjega,
načela su iz Kur'ana mudroga.
Ko se po tom za života svog vlada
može reći da Islamu pripada,
a Bog znade ko je kakav – samo On,
nek ud'jeli milost vječnu – robu svom!

1) Literal Translation (English)
If you ask what Islam is, here it is:
A pure heart, a good soul that knows
that life should be wholesome, hardworking, and virtuous,
pleasing to dear God like a prayer.
To be of benefit to one's surroundings, to one's people,
to love people as brothers, with all one's soul,
to believe that malice returns to the malicious,
and that goodness rewards all the good.
To live an honorable life among people,
wherever you can, to do a good deed,
to adorn oneself with knowledge and honesty,

to raise one's children in Islam.
All the laws and lessons of life,
all truths and spiritual beauties,
from the cradle to the Day of Judgment—
their principles are from the wise Qur'an.
Whoever lives by this throughout their life
may say that they belong to Islam;
and God knows what each person truly is—He alone;
may He grant eternal mercy to His servant!

2) Poetic Adaptation (English)
If you ask what Islam is—hear this said:
A heart kept pure, a soul upright and led;
A life that's wholesome, diligent, and chaste,
A prayer to God, in beauty and in grace.
Be good to all around you, to your own;
Love people as your brothers, heart and bone;
Believe that wrong returns to those who wrong,
And goodness crowns the good, where they belong.
Live honorably among the human race;
Do good wherever you can, in every place;
Adorn yourself with knowledge, truth, and right,
Raise up your children in Islam's clear light.
All life's commands and counsel, firm and broad,
All spiritual truths and beauties sent by God—
From cradle's start to Judgment's final span—
Are drawn from the Qur'an, the wise, the grand.
Who lives by this in all their days on earth
May claim Islam as guidance, way, and worth;
For God alone knows what each heart has known—
May He grant lasting mercy to His own!

END (HITAM)

The Ilmihal explains the basic tenets of the Islamic faith that every Muslim should know. It is a manual—like a primer (sufura) for understanding the contents of the Qur'an.
In the "Alif-Lam-Mim" verses we have memorized, Almighty Allah says about the Qur'an:
"In the Name of Allah, the Most Merciful, the Most Compassionate.
Alif. Lam. Mim.
This is the Book about which there is no doubt—
a guidance for those who are mindful of Allah:
those who believe in the unseen (ghayb),
establish the prayer, and give from what We have provided them;
and those who believe in what has been revealed to you (Muhammad)
and what was revealed before you,
and who are certain of the Hereafter.
They are upon guidance from their Lord,
and they are the successful."

Wa sallā Allāhu taʿālā wa sallama ʿalā Sayyidinā Muhammadin, wa ʿalā ālihi wa sahbihi ajmaʿīn. Wa'l-hamdu lillāhi Rabbi'l-ʿālamīn.

May Allah's blessings and peace be upon our Prophet Muhammad, and upon his family and all of his companions. And praise be to Allah, Lord of all the worlds.

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ABOUT THIS BOOK

This book presents the basic teachings of Islam according to the traditional Sunni Hanafi understanding.

Originally written as a traditional Ilmihal, the work explains the foundations of Islamic belief (Iman), the pillars of Islam, and the essential practices of the Muslim faith in a clear and structured manner.

Topics covered include:

- The Shahada (Testimony of Faith)
- The pillars of Islam
- Islamic belief (Aqidah)
- The life of the Prophet Muhammad (peace be upon him)
- The development of Islam after the Prophet
- Islamic worship and religious practice

This English translation is based on the original Bosnian edition of Ilmihal, first published in Sarajevo in 1964.

Translated and revised by Muhamer Hadzi.

— END —